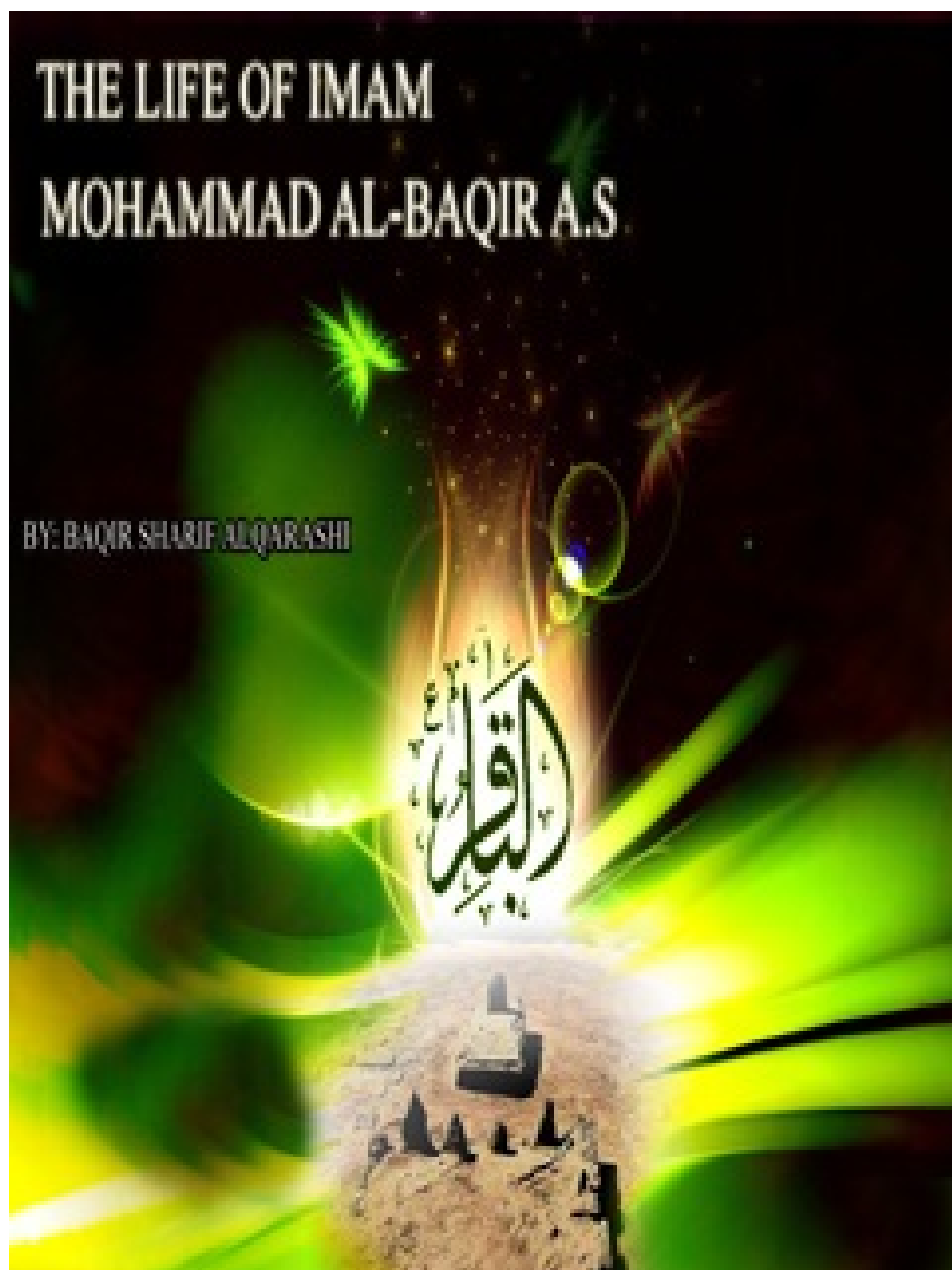

THE LIFE OF IMAM
MOHAMMAD AL-BAQIR A.S
BY: BAQIR SHARIF ALQARASHI
الباقر

بسم الله الرحمن الرحیم

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PUBLISHER'S PREFACE

.In the name of Allah, Most Gracious, Most Merciful

Man performs material deeds. We can evaluate such deeds. Man sometimes performs immaterial deeds. We cannot evaluate them. Rather, it is Allah, the Exalted, Who evaluates them and rewards man according to them. The deeds of the pure Ima`ms,

peace be on them, were immaterial. Hence, we have no right to evaluate them, for they are far above evaluation. We only publish and submit them to people to make use of .them

Gentle reader, the book before you has been written by Shaykh Ba`qir Sharï~~f al-Qarashi, who spared no effort to report the history of the members of the House (ahl al-Bayt), peace be on them. Mr. Ja`sim al-Rasheed has honestly translated the book from .Arabic into English

The book is not a mere writing about the life of one of the Ima`ms, peace be on them. Rather, it has skillfully been written about the history of Isla`m. So, we thank Allah for .granting us success to translate and print and publish this valuable book

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We hope that the book will intercede with Allah for us on the Day of Judgment, "The day on which property will not avail, nor sons except him who comes to Allah with a heart free ".((from evil

In the name of Allah, Most Gracious, Most Merciful Surely Allah chose Adam and Noah and the descendants of Abraham and the descendants of Amran above the nations. Offspring, one of the other, and Allah is Hearing, Knowing. Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying. Say: I do not ask of you any reward for it except love for my near relatives. And whoever earns good, We give him more of good therein. Surely Allah is Forgiving, .Grateful

Dedication

I dedicate (this book) to you... oh you who spread knowledge and light in the earth. To .you, oh Apostle of Allah

.To you, oh you who were the Last of the prophets

This humble book is about the life of your grandson, Ima`m Mohammed al-Ba`qir. You called him Mohammed and gave him the nick-name as Ba`qir al-'Ilm (the one who splits .(open knowledge). Thus, he renewed your religion and enlivened your practices (sunna

Therefore, no one is worthier of this dedication than you. Accept this and be kind to me .through your pleasure. So, it will be my provision on the day when I meet Allah

Introduction

Ima`m Mohammed al-Ba`qir, peace be on him, was unique. For he belonged to the unique members of the pure family (of the Prophet). He was among the leading Ima`ms of the House (ahl al-Bayt) peace be on them. He was among the most prominent of the men of thought and knowledge in Islam. The historians have unanimously agreed on his importance.For he played an important role in proclaiming the Islamic culture and founding the scientific movement in Islam.He dedicated himself to spread knowledge among the Moslems.That was when the intellectual lull included all the Islamic world, and when there was no scientific or intellectual renaissance.The Moslems led successive

revolutions and popular uprisings.They sometimes wanted to get rid of the oppressive Umayyad regime, and they sometimes wanted to take the reins of government.Accordingly, they thoroughly neglected the scientific life. Thus, it had no .existence in the arena of life

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Indeed Ima`m al-Ba`qir, peace be on him, turned away completely from those political movements. He did not take part in any political act to oppose the standing regime then. He devoted himself to knowledge. So, he raised its standard, founded its bases, and fixed firmly its sources.Thus, he was the pioneer, teacher, and leader of this community during its cultural movement.He led it to wide steps in scientific studies.He played an important role in prospering the bright Islamic civilization throughout the generations that came after him. Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, was famous for jurisprudence. That is because jurisprudence represents the spirit of Islam, its essence, and its reaction with life.So, he took care to enliven it. Then he established his religious school that was full of main jurists such as Aba`n b. Taghlub, Mohammed b. Moslem, Barï~d, Abu` Basï~r al-Asadi, al-Fadel b. Sayya`r, Ma'ru`f b. Khrbudh, Zarara b. A'yun and the like.

These main figures were among those on whose truthfulness and jurisprudence the community has unanimously agreed. It was they who wrote down the traditions of the members of the House (ahl al-Bayt), peace be on them. Were it not for them, that large intellectual wealth would be useless. The Islamic world is proud of this wealth. Besides this wealth is among the basic sources from which the Shi'ite jurists conclude religious rules. The act that makes us boast of the life of the Ima`m is that he took care of these jurists. He praised them, strengthened their position, and summoned the community to resort to their religious opinions. He, peace be on him, said to Aba`n b. Taghlub: "Sit down in the mosque. Give religious opinions to the people. Indeed, I am glad to see among my followers the likes of you." [۱]Indeed, he paid their expenses and what they needed during their life. He did that to make them dedicate themselves to gaining of knowledge, to achieve its rules exactly, and to write it down. Then, he asked his son, Ima`m al-Sa`diq, peace be on him, to take care of the jurists. He asked him to spend on them to help them carry out their religious duties. Thus, they played a constructive role in writing the traditions which they heard from him. Besides they taught the religious deputations what they narrated from him. Indeed, his student, Ja`bir b. Yazï~d al-Ju'fi, reported seventy thousand traditions from him.[۲] Aba`n b. Taghlub also reported a large group (of traditions) from him. The jurisprudential encyclopedias are full of their narrations from him. All the chapters of jurisprudence - such as the acts of worship, contracts, punishments, and the like - are confirmed with narrations from him. Therefore, he founded and published the jurisprudence of the members of the House (ahl al-Bayt),

peace be on them. Worth mentioning, the jurisprudence of the members of the House is .the best Islamic jurisprudence

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The lectures and researches of the Ima`m were not confined to jurisprudence. Rather they included all kinds of sciences such as philosophy, theology, and medicine. As for the explanation of the Koran, it engaged his care wholly. Indeed, he appointed time for it. Most commentators (of the Koran) have written what the Ima`m adopted and what he narrated from his grandfathers concerning the explanation of the holy verses. He (the Ima`m) wrote a book about the explanation (of the Koran). Zyya`d b. al-Mundher, the spiritual leader of the Jarudi group, reported the book from him.[۳] This book denotes that and gives some examples of his explanations to some verses. Worth mentioning, the Ima`m, peace be on him, talked about the conditions of the prophets and the persecutions from which they suffered because of the oppressive rulers of their time. He also talked about their judgments and their morals. From him most researchers learned the situations of the prophets. Moreover, he, peace be on him, talked in an inclusive objective manner about the Prophet's life. He explained the circumstances of the great .Apostle, may Allah bless him and his family, his campaigns, and his wars

The historians of the Prophetic life-such as b. Hisha`m, al-Wa`qidi, al-Halabi, and the like-reported them on his authority, on the authority of his grandfathers, peace be on them, on the authority of the Prophet, may Allah bless him and his family. The Ima`m narrated a large group of traditions concerning behavior, good morals, and high qualities Moslems should follow to be an example to others. He reported in an inclusive way all the historic events that occurred during the early Islamic time. Al-Tabari has reported them from him in his book 'Ta`rï~kh.' He has also reported them from him in his book 'al-'.Ansab

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The Ima`m, peace be on him, debated with some Christian scholars, the Azraqites, the atheists, and the extremists. He passed all those debates successfully. The opponent admitted the Ima`m's scientific abilities. Namely, the opponent was feeble to debate with him. This book will indicate that. The Ima`m left behind him an immense intellectual wealth. It is regarded as one of the sources and among the mines the scientific wealth in the earth. It is difficult for me to write about all what has been narrated from him. For that needs writing several books. We have referred to only some of them. We have left the .door open to him who wants to study inclusively his scientific wealth

However, the historians have never seen an Ima`m like Mohammed al-Ba`qir. That is because he devoted all his life to the spread of knowledge among the people. He was as the narrators said: "He lived in Median (Yathrib). He was a trusty custodian. He was like the mountain or the sea. The thinkers and prominent scholars learned from him jurisprudence and knowledge. So, he developed not only the life of this community but ".also of all people

Ima`m Mohammed al-Ba`qir, peace be on him , was among the great men of thought and knowledge in Islam. He was also among the most prominent Ima`ms of the .Moslems. That is because he had great morals. He freed himself from selfish materialism

Thus his behavior represents the essence of the Islamic thought that came to guide people and to educate their manners. The historians have unanimously agreed that the Ima`m was most times busy praising Allah and that he spent his nights praying to Him and whispering to Him in prayers. The Ima`m thoroughly renounced worldly desires. He inclined with his heart and his feelings towards Allah. He preferred His obedience to all things. He followed what caused him to be close to Allah. He did not yield to any desires. .Rather he got rid of them completely. Thus, they had no power over him

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The Ima`m's life was similar to the life of his grandfather , the great Apostle , may Allah .bless him and his family, in all qualities. Whoever reads about his life is full of admiration

During his childhood , Ima`m al-Ba`qir , peace be on him , was liable to many tribulations. Indeed, he saw the tragedies of Karbala`'. He saw the pure family of the Prophet , may Allah bless him and his family , when they were tortured and killed. He saw the Umayyad Army murdering the innocent children , the women , and the old men. He saw that sinful army maiming the body of the great Ima`m (al-Husayn). He saw other tragedies that filled the heart with terror. He was among the members of the House (ahl al-Bayt) , peace be on them when they were taken prisoners to b. Marjana ('Ubayd Allah b. Zyya`d). The latter humiliated and disdained them very much. He showed his malice and he rejoiced at the murder of the progeny of the Prophet , may Allah bless him and his family. Then he sent them to the sinful oppressive ruler, Yazï~d b. Mu'a`wiya. The latter received them .with much disdain and mistreatment

Ima`m Mohammed al-Ba`qir , peace be on him , understood fully those painful events. Thus, they filled his heart with stormy sorrow. They impressed deeply agony and sadness in his heart. They accompanied him throughout his life. Thus, his heart was full of bitter .sorrow. So he died while he did not enjoy his life

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Among the disasters that hit the Ima`m during his childhood was the Battle of al-Hirra. At that battle Yazï~d's Army violated the Holiness of Medina , the city of the Prophet , may Allah bless him and his family. The army raped the women , seized properties , and killed people. It violated all the things which Allah had prohibited. No one was safe from the terrors of that painful disaster except Ima`m Zayn al-'Abidïn , peace be on him. That was because Yazï~d ordered his sinful swordsman Moslem b. 'Aqaba , not to kill him. These .sad pictures left in the self of the Ima`m continual feelings full of sorrow and sadness

The time of (the Ima`mate) of the Ima`m was among the most critical times in Islam. During this time life was very disorderly. Thus, the country was liable to many revolutions. Those revolutions from the bad Umayyad politicians. That is because they did not take care of the interests of the Moslem nations. Rather they imposed heavy taxes on the Moslem community. They plundered its wealth and spent it on their pleasures. Moreover, .they took exclusive possession of its affairs

We must mention the government with which the Ima`m was contemporary. We also must study the political events that occurred during that time. In other words we must consider them carefully. That is because they had a close relationship with the cultural and social time when the Ima`m lived. The researcher must not ignore those events. That is because he is unable to understand fully the character of the person whom he .wants to study

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It is an act of honesty for knowledge and the truth to show those events , to guide people to their references , and to discuss the references which were not based on the truth. .Rather they were based on the desires that were far away from reality

.Indeed, we think that the study of such events will avail the reader very much

The Arab library has never contained a study about this great Ima`m who is among the elements of culture and civilizational formation of this community. Indeed, it is not an act of loyalty to neglect the lives of our great Ima`ms. That is because the living nations have immortalized their great men , praised them , and showed their scientific works. That is because these nations want to enliven their own originality and their noble values. Al-'Aqqa`d said : "The European scholars have praised their great figures and studied the sides of their glory. Rather fanaticism sometimes motivated them to increase the sides of this greatness. They have created imaginations to justify the defect and to repair the shortcoming. That is because of the enthusiasm for the self and the excitement for seeking perfection. As for us , there are dams and fences between us and our great men. ".They have prevented our young men from making use of them

No one is worthier of praise than Ima`m Mohammed al-Ba`qir , peace be on him. That is because he was among the most prominent leaders of this community , and among the geniuses of the world. Among his works was that he freed the Arab Islamic criticism from the foreign domination. He made it independent from the Romanian Empire. We will .mention that in detail in this book

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The old historians took care of studying the life of Ima`m Abu` Ja'far (Mohammed al-Ba`qir). For example , al-Jaludi , 'Abd al-'Azï~z b. Yahya` (died ۳۰۴ A. H.) , wrote a book. He called the book 'Akhba`r Abï~ Ja'far al-Ba`qir '.[۴] In the book he has mentioned his conditions and his affairs. However , we have not found the book among the manuscripts of which our library is full. Perhaps the book is in the other book cases in the world or it .has become missing like the numerous manuscripts which the Arab Islamic world has lost

Thank Allah ! Success helped me. Thus , I studied the life of this great Ima`m. It is an act of truthfulness to say that I have not found a person more wonderful than him. That is .because he represents all human values of which every person boasts

I devoted myself to reading a large group of manuscripts and books that have mentioned some of his works and his wise sayings. I firmly believe that the careful researcher will find more information than what I have written about his (the Ima`m's) life. That is because much information has remained secret for me. In other words I do not claim that I have thoroughly studied his life and that I have mentioned all his works. Rather I have shed light on his character. I have left the door open for other researchers to write about .his life

Before I end this introduction , I would particularly like to thank Sayyid 'Abd al-Rasu`l b. Sayyid Rida al-Husayni for financing the publication of this book. I ask Allah to grant him success in all his noble efforts. Indeed success is from Allah. He grants it to whomever He .wills from His servants

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A. H. Ba`qir Sharï~f al-Qarashi ۱۳۹۷ - ۱۹۷۷ / ۱۱ / ۶

.Al-Naja`shi, Ja`mi' al-Ruwa`t, vol.۱, p.۹[۱]

.Miza`n al-I'tida`l, vol.۱, p.۳۸۳[۲]

.Shaykh al-Tu`si, Fihrast, p.۹۸[۳]

.Al-Dhari'a, vol.۱, p.۳۱۵. Al-A'la`m, vol.۷, p.۱۵۳[۴]

CHAPTER I

THE GREAT BABY

The members of the House (ahl al-Bayt), peace be on them, received the baby with much rejoicing and pleasure. They were very happy with him, for he was in whom the elements of the two grandsons (of the Prophet), al-Hasan and al-Husayn , mixed. Those noble origins through which Allah strengthened the Arabs and the Moslems mixed in him, too. :As for the noble backbones and the pure from which he branched, they are

His Mother

As for his mother, she was a pure chaste woman. She was Fatima , the daughter of Imam al-Hasan, the Lord of the youth of Heaven. She was given the kunya of Umm 'Abd Allah (the mother of 'Abd Allah).[۱] She was among the Hashimite women. Imam Zayn al-'Abidïn, peace be on him, called her al-Siddïqa (the very truthful one).[۲] Concerning her Imam Abu 'Abd Allah al-Sadiq, peace be on him, said : "She was very truthful. No one in the family of al-Hasan looked like her."[۳] It is enough for her highness that she was part of the plant of the sweet basil of the Apostle of Allah (i. e. Imam al-Hasan), and that she grew up "in the houses which Allah permitted to be exalted and that His name may be remembered in them."She brought up Imam al-Baqir, peace be on him, in her pure lap. She poured upon him rays of her pure soul. She fed him with her noble ideas that became .part of his qualities

We have no information about the period which he spent with his mother. That is because the references have neglected that period. Besides we have no information about all of .his affairs

His Father

His father was the Lord of the prostrators (in worship) and ornament of the worshipers. He was the best of all the Moslem figures in jurisprudence, knowledge, and religious .piety. We will mention a brief study on his affairs in the following researches

The Great Baby

The world shone on the birthday of the pure Imam (Mohammed al-Baqir). The Prophet, may Allah bless him and his family, had given good news to him before his birth. The members of the House (ahl al-Bayt), peace be on them, waited for him impatiently. That is because he was among the Imams of Moslems. Namely the Prophet, may Allah bless him and his family, nominated those Imams. He made them leaders for his community and related them to the Koran. Imam Mohammed al-Baqir was born in Medina, on the third day of the month of Safar, in the year ۵۶ A. H.[۴] It was said (that he was) on Friday, during the early days of the month of Rajab.[۵] He was born three years before his grandfather, [Imam Husayn, peace be on him, was killed.[۶

It was said (that he was born) four years, as he, peace be on him, said, (before the murder oh his grandfather).[۷] It was also said (that he was born) two years and some months (before the murder of his grandfather).[۸] The last date is unusual. No one accepts .it

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The religious rituals such as adhan and iqama in his ears were performed for him when he was born. Other rites were also performed for him on the seventh day of his birth: His hair was shaved. The weight of his cut hair in sliver was given to the needy as alms. A ram .was sacrificed for him and was given to the poor as alms

He was born during the time of Mu'awiya. At that time the Islamic countries were full of oppression. Moreover, they were full of disasters and misfortunes. That was because of the oppression of Mu'awiya and the injustice of his governors who spread terrorism and oppression in the country. Imam al-Baqir talked about that dreadful injustice. We will .mention his speech in this book

His Name

His grandfather, Allah's Apostle, may Allah bless him and his family, named him Mohammed. He also gave him the Kunya of al-Baqir. That was ten years before al-Baqir was born. That was among the Prophet's prophecies, as some researchers said. The Prophet, may Allah bless him and his family, knew from the unseen that his grandson would do such as proclaiming knowledge among his community. Thus, he gave good news to his community about him. He also sent him his greetings through the great Companion (of the Prophet), Jabir b. 'Abd Allah al-Ansari. We will mention that in the .(following (chapters

His Kunya

He had only one kunya. It was Abu Ja'far.[۹] He was called by the name of his son, Ja'far al-Sadiq, peace be on him, who renewed the life of this community and split open the .fountains of wisdom in the earth

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His Nick–Names

As for his nick-names, they indicate the qualities of his great character and his high :inclinations. They are as follows

.(Al-Amïn (the trusted one .۱

[Al-Shabïh (the one who was like the Prophet , may Allah bless him and his family).[۱۰ .۲

.(Al-Shakir (the grateful one .۳

.(Al-Hadi (the one who guides .۴

.(Al-Sabir (the patient one .۵

[Al-Shahid (the proof).[۱۱ .۶

Al-Baqir (the one who split open knowledge).[۱۲] This is the most famous nick-name of .۷ his. He and his son, Imam al-Sadiq, were given the nick-name of al-Baqirayn (the two ones who split open knowledge). They were also given the nick-name of al-Sadiqayn (the [two truthful ones).[۱۳

The historians and the biographers of the Imam have unanimously agreed on that he was given the nick-name of al-Baqir because he split open knowledge. Namely, he studied knowledge in detail. Thus, he understood its origin and its hidden (branches).[۱۴] :Concerning him, Imam al-Rida said

O (you) who split open knowledge (making it available) to the people of piety and the best" [of those who seek to answer the call of the Exalted."[۱۵

It is as if that the people called him al-Baqir because of his great knowledge and his many sciences. It was also said that he was given the nick-name of al-Baqir because of his many prostrations (in worship). Thus, he split open his forehead.[۱۶] Moreover, he was given the nick-name (of al-Baqir) because of these words of his: "The truth called me for help after the untruth had gathered it in its abdomen. So, I split open its flank and brought out the truth from its hiding, so it appeared and spread after it had been hidden."[۱۷] .However, the first meaning is the most famous with the historians

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The Greetings of the Prophet to al-Baqir

The historians and the narrators have unanimously agreed that the Prophet, may Allah bless him and his family, sent his greetings to his grandson, al-Baqir, through the great companion, Jabir b. 'Abd Allah al-Ansari. Thus, Jabir was impatiently waiting for his birth to give him the message of his grandfather. When the Imam was born and became a grown-up, Jabir met him and gave him the greetings of the Prophet, may Allah bless him and his family. The historians have reported that in various ways. The following are some :of them

Aban b. Taghlub reported on the authority of Abï~ 'Abd Allah, peace be on him, who .١ said: "Indeed Jabir b. 'Abd Allah al-Ansari was the last of the surviving Companions of the Apostle of Allah, may Allah bless him and his family. He devoted himself to us, we, the members of the House (ahl al-Bayt). He sat at the place of the Apostle of Allah, may Allah bless him and his family. He wore a black turban. He called out:' O you who will split open knowledge (baqir)! O You who will split open knowledge!' Thus, the people of Medina said: 'Jabir is hallucinating!' So, he (Jabir) said:'By Allah, I have never hallucinated. However, I heard the Apostle of Allah, may Allah bless him and his family, say:'Indeed, you will meet a man who belongs to me. His name is similar to mine. His qualities are similar to mine. He will split open knowledge thoroughly. 'These words have motivated me to say what I say.' He (Abï~ 'Abd Allah) said: "One day while Jabir was walking through some streets of Medina, he passed by a street. Mohammed b. 'Ali (al-Baqir) was in the street. When he looked at him he said: 'O boy, come.' The boy came. then Jabir said to the boy: 'Turn back.' The boy turned back. Then Jabir said: "By him in whose hand is my soul, (they are) the qualities of the Apostle of Allah. O Boy, what is your name?"The boy replied: "My name is Mohammed b. 'Ali b. al-Husayn."Jabir kissed his head and said: 'May my farther and mother be ransom for you, your grandfather, Allah's Apostle, may Allah bless him and his family, sends you his greetings.' Abï~ 'Abd Allah said: 'Mohammed came back frightened to his father and told him about what had happened. His father said to him: 'My little boy, has Jabir done it ?' Mohammed replied:'Yes.' His father said: 'Do not leave your house, my :little boy.'"[١٨] As for the contents of this report, they are as follows

A. The qualities and features of Imam al-Baqir, peace be on him, were similar to those of .the Prophet, may Allah bless him and his family

B. It was the Prophet, may Allah bless him and his family, named his grandson Mohammed and gave him the nick-name of al-Baqir. (The Prophet told the People that .Imam Mohammed al-Baqir) would split open knowledge completely

C. Imam Zayn al-'Abidïn, peace be on him, feared for the safety of his son when Jabir reported the tradition of the Prophet, may Allah bless him and his family, concerning him. That is because the Umayyad government imposed an intense observation on Imam Zayn al-'Abidïn. It counted his breaths against him. It wanted to know who would succeed him to punish him severely. So, the Imam, peace be on him, wanted the affair of his son to .be secret lest the Umayyads should mistreat him or subject him to misfortunes

Ibn 'Asakir reported that Imam Zayn al-'Abidïn, peace be on him, and his son, al-Baqir .۲ came to Jabir b. 'Abd Allah al-Ansari. Jabir asked him: "Son of the Apostle of Allah, who is with you?""My son, Mohammed, is with me,"replied Imam Zayn al-'Abidïn. Jabir embraced Mohammed. Then he wept and said: "My death is at hand. Mohammed, Allah's Apostle, may Allah bless him and his family, sends you his greetings.""What is that?"asked Imam Zayn al-'Abidïn. Jabir replied: "I heard Allah's Apostle, may Allah bless him and his family, say to al-Husayn b. 'Ali: 'A son will be born for this grandson of mine. The son will be the Lord of worshipers. On the Day of Judgment, a caller will call:'Let the Lord of worshipers stand up. So, 'Ali b. al-Husayn will rise. A son will be born for 'Ali b. al-Husayn. The son will be called Mohammed. Jabir, when you see him, give him my greetings. Jabir, know that al-Mahdi will be among his sons. Know, Jabir, that you will stay for a short time after [him."[۱۹

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Taj al-Dï~n b. Mohammed, the head of Aleppo , reported on the authority of Imam .۳ Mohammed al-Baqir, who said: "I came to Jabir b. 'Abd Allah and greeted him. He said to me: 'Who are you?' That was after he had become blind. I said to him: 'Mohammed b. 'Ali b. al-Husayn.' He said: 'May my father and mother be ransom for you, come nearer to me.' I came nearer to him. He kissed my hand, and then he stooped down to my foot to kiss it. However, I pulled it from him. Then he said: 'The Apostle of Allah, may Allah bless him and his family, recites his greeting to you.' 'Peace and Allah's mercy and blessings be on the Apostle of Allah,' I said. 'How is that, Jabir?' He said:'One day I was with him when he said to me: 'Perhaps you will live until you meet one of my descendants called Mohammed b. 'Ali b. al-Husayn on whom Allah will bestow light and wisdom. Then recite to him my greetigs.'"[۲۰]

Salah al-Dï~n al-Safadi said: "Jabir walked in Medina and said: 'Baqir, when will I meet .۴ you?' One day he passed through a street in Medina. A female slave gave him the boy who was in her lap. He said to the female slave: 'Who is this?' 'Mohammed b. 'Ali b. al-Husayn,' she replied. He embraced him, kissed his head and his hands, and then he said: 'My little boy, your grandfather, Allah's Apostle, may Allah bless him and his family, sends you his greetings.' Then he said: 'Baqir, my death is at hand.' He died at that night."[۲۱]

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Some Isma'ilis reported that the Prophet, may Allah bless him and his family, said to .۵ Jabir: "You will meet a son of this son of mine. He appointed at al-Husayn. When you meet him, give him my greetings. Say to him: O you who will split open knowledge, split it [completely."Jabir did that.[۲۲

Al-Hafiz Nur al-Dï~n al-Haythami reported on the authority of Abu Ja'far, peace be on .۶ him, who said: "Jabir b. 'Abd Allah visited me while I was reading the Book. He said to me: 'Uncover your abdomen.' I uncovered my abdomen. He kissed it, and then he said: 'Allah's [Apostle, may Allah bless him and his family, ordered me to give you his greetings.'"[۲۳

These are some reports that have unanimously agreed that the Prophet, may Allah bless him and his family, ordered Jabir b. 'Abd Allah al-Ansari to send his greetings to Imam al-Baqir, peace be on him. The Prophet, may Allah bless him and his family, knew from beyond the unseen that his grandson would spread knowledge among people and that he .would split open wisdom and light in the earth

His Features

Jabir b. 'Abd Allah al-Ansari said that his features were similar to those of Allah's Apostle, may Allah bless him and his family.[۲۴] His morals were also similar to the Prophet's high .ones that distinguished him from the other prophets

Some contemporary people have described Imam al-Baqir as follows: He was a man of medium height. He was brown.[۲۵] He had soft skin with moles. He had a thin waist. His [voice was good. He always bowed his head.[۲۶

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His Early Cleverness

Imam al-Baqir, peace be on him, was clever and genius during his childhood. The reporters said that Jabir b. 'Abd Allah al-Ansari, though an old man, came to him, sat before him, and learned from him. Jabir admired the Imam's abundant knowledge and sciences. Thus, he said: "Baqir, you have been given wisdom while you are still a boy."[٢٧]

The Companions (of the Prophet) knew that the Imam was endowed with outstanding merits and abundant knowledge. So, they consulted him concerning the problems which they did not understand. The historians said that a man 'Abd Allah b. 'Umar about a certain problem. However, 'Abd Allah could not answer the problem. So, he said to the man: "Go to that boy, he pointed at Imam al-Baqir, ask him, and tell me about his answer."The man went to the Imam and asked him. The Imam, peace be on him, answered his problem. Thus, the man came back to 'Abd Allah b. 'Umar and told him about the Imam's answer. So, the latter admired the Imam, saying : "They are the knowledgeable members of the House."[٢٨]

Allah singled out the Imams of the members of the House, peace be on them, with knowledge and outstanding merits. He granted them absolute perfection which He had granted to His prophets and His apostles. The historians said that the Imam was nine years of age when he was asked about difficult problems and answered them.

His Solemnity and His Prestige

The features of the Imam, peace be on him, represented the solemnity and the prestige of the prophets. Everybody respected and admired him. For example, Qattada, the jurist of the people of Basrah, met him. Still his heart trembled because of the Imam's solemnity. Thus, he said to him: "I sit before the jurists and b. 'Abbas. My heart does not tremble because of them as it does because of you."[٢٩]

The Imam was the rest of Allah in His earth. Allah bestowed solemnity and prestige on His friends and His lovers. Their qualities appeared in the Imam's character. Among those who admired the Imam's solemnity was the Moroccan poet, who described the Imam, :saying

O you who was the son of him by whose tongue and eloquence people were guided and .the revelation was sent down

The Book talked about his outstanding merits. The Torah and the Bible announced his .coming

Were it not for the cessation of the revelation after Mohammed, we would say: .Mohammed was the alternative to his grandfather

[He was similar to him in outstanding merits, but Gabriel did not bring him a message.[۳۰

The historians reported that nobody saw the Imam, peace be on him, laughing. When he laughed, he said: "O Allah, do not detest me."[۳۱] Indeed, he refrained from all that which contradicts solemnity and high character. Among his prominent qualities was that he always praised Allah. We will mention that when we talk about the aspects of his .character

The Inscription of his Ring

As for the inscription of his ring, it was: "All might is for Allah."[۳۲] He wore the ring of his grandfather, Imam Husayn, peace be on him, whose inscription was: "Surely Allah attains His purpose."[۳۳] This indicates that he devoted himself to Allah and cleaved to Him .strongly

His Residence

The Imam, peace be on him, resided in Medina throughout his life. He did not leave it for another city. In it, he was the first teacher and great pioneer for scientific cultural movements. He used the Prophetic Mosque as school for him. There he gave his lectures .to his students

Footnote

[۱] Thahdhï~b al-Lughat wa al-Asma’, vol.۱, p.۸۷. Ibn Khullakan, Wafayat al-A‘yan, vol.۳, p.۳۸۴. Al-Mahbar, p.۵۷. Al-Ya‘qubi, Tarikh, vol.۲, p.۶۰. A‘yan al-Shi‘a, ۱/۴/۴۶۴.

[۲] Abu al-Hasan al-‘Amili, Diya’ al-‘Amilin, vol.۲. Al-Dur al-Nazïm, serial ۲۸۷۹.

[۳] Usul al-Kafi, vol.۱, p.۴۶۹.

[۴] Ibn Khullakan, Wafayat al-A‘yan, vol.۳, p.۳۱۴. Tadhkirt al-Huffaz, vol.۱, p.۱۲۴. Nazhat al-Jalis, vol.۲, p.۳۶.

[۵] Dala’il al-Imama, p.۹۴. Farid Wajjdi, Da’irat al-Ma‘arif, vol.۳, p.۵۶۳.

[۶] Ibn al-Wardi, Tarikh, vol.۱, p.۱۸۴. Akhbar al-Duwal, p.۱۱۱. Ibn Khullakan, Wafayat al-A‘yan, vol.۳, p.۳۱۴.

[۷] Al-Ya‘qubi, Tarikh, vol.۲, p.۶۰.

[۸] Al-Husayn b. ‘Abd al-Wahab, ‘Yyun al-Mu‘jizat, serial, ۹۷۵.

[۹] Dala’il al-Imama, p.۹۴.

[۱۰] Al-Dur al-Nazim fi Manaqib al-A’imma. Diya’ al-‘Amilin, vol.۲. A‘yan al-Shi‘a, ۱/۴/۴۶۴.

[۱۱] Jannat al-Khuld. Nasikh al-Tawarikh.

[۱۲] Tadhkirat al-Huffaz, vol.۱, p.۱۲۴. Nazhat al-Jalis, vol.۲, p.۳۶. Mirr’at al-Jinan, vol.۱, p.۲۴۷. Farid Wajjdi, Da’irat al-Ma‘arif, vol.۳, p.۵۶۳.

[۱۳] Shaykh al-Turayhi, Jami‘ al-Maqal.

[۱۴] ’Yyun al-Akhbar wa Funun al-Athar, p.۲۱۳. ‘Umdat al-Talib, p.۱۸۳.

[۱۵] Jawhart al-Kalam fi Madh al-Sada al-A‘lam, p.۱۳۳.

[۱۶] Mir’at al-Zaman fi Tawarikh al-A‘yan, vol.۵, p.۷۸.

[۱۷] Ibid.

[۱۸] Usul al-Kafi, vol.۱, pp.۴۹۶-۴۷۰. Al-Kashi, Rijal, pp.۲۷-۲۸.

[۱۹] Ibn 'Asakir, Tarikh, vol.۵۱, p.۴۱.

[۲۰] Ghayat al-Ikhtisar, p.۶۴.

[۲۱] Al-Wafi bi al-Wafayat, vol.۴, p.۱۰۲.

[۲۲] Masa'il Majmu'a mina al-Haqa'iq al-'Aliya wa al-Asrar al-Samiya, p.۹۹.

[۲۳] Majjma' al-Zawa'id, vol.۱, p.۲۲.

[۲۴] Usul al-Kafi, vol.۱, p.۴۶۹.

[۲۵] Akhbar al-Duwal, p.۱۱۱. Jawhart al-Kalam fi Madh al-Sada al-A'lam, ۱۳۲.

[۲۶] A'yan al-Shi'a, ۱/۴/۴۷۱.

[۲۷] Ilal al-Sharai', p.۲۳۴'.

[۲۸] Al-Manaqib, vol.۴, p.۱۴۷.

[۲۹] Ithbat al-Hudat, vol.۵, p.۱۷۶.

[۳۰] Al-Manaqib, vol.۴, p.۱۸۱.

[۳۱] Safwat al-Saffwa, vol.۲, p.۶۲. Tadhkirat al-Khawas, p.۳۴۹.

[۳۲] Hulyat al-Awliya', vol.۳, p.۱۸۹.

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.A'yan al-Shi'a, ۱/۴/۱۶۹ [۳۳]

CHAPTER II

UNDER THE AUSPICES OF AL-HUSAYN AND 'ALI

Imam Abu Ja'far (al-Baqir), peace be on him, grew up in the House of the message, the place of descent of the revelation, and the source of radiation in the world of Islam. His grandfather, Imam Husayn, peace be on him, and his father, Imam Zayn al-'Abidïn, fed him with noble ideals. They taught the ways of good and guidance that settled in themselves. Moreover, they taught him bright behavior and a sound direction to be an example to this community. The following is an account of his early life under the wing of .his grandfather and his father

Under the Care of his Grandfather

Imam Husayn, peace be on him, took care of educating his grandson. He bestowed upon him rays of his holy soul that illuminated the horizons of this world. The historians narrated that he seated him on his lap, kissed him very much, and said to him: "Indeed, [Allah's Apostle, may Allah bless him and his family, sends you his greetings."[۱

This was a hint from the grandfather to his grandson that the Prophet, may Allah bless him and his family, wanted him to practice his leading role for his community. In other words he wanted him to split open the fountains of wisdom in the lands of his community, to proclaim knowledge all over them, and to guide his community to the right path. In his early life, Imam al-Baqir, peace be on him, saw his grandfather, Imam Husayn, peace be on him, facing the critical situation. That was when his grandfather was afflicted by the tyrant of his time and the pharaoh of this community, namely, Yazï~d b. Mu'awiya, who endangered Islam, summoned Imam Husayn to pledge allegiance to him, and to yield to .his rule

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Thus, Imam Husayn, peace be on him, cried out at his face and continued his immortal movement to raise Allah's word high in the earth and to carry out his Islamic message with honesty and loyalty. So, he sacrificed his life, the members of his house, and his companions to establish the glory of Islam, and to destroy his enemies and his opponents. His sacrifice was full of noble values and high ideals. It moved the people's sentiments and their feelings. It was abounding in positive results. It offered the most wonderful lessons about the sacrifice for the truth and the duty. It will be immortal forever. .Moreover, it will represent man's honor and his high purpose

The stages of that immortal tragedy took place before Imam al-Baqir while he was in his early life. He, peace be on him, said: "My grandfather was killed while I was four years of [age. Indeed, I remember his murder and what hit us during that time."[۲

Imam al-Baqir, peace be on him, reported many of its stages. Al-Tabari reported some of its pictures on his authority. A group of the prominent Companions (of the Prophet) wrote a book. They called the book 'Maqtal al-Husayn'. In it, they have written what they heard from him and from other than him about the tragedies of Karbala'. Ibn al-Nadï~m has mentioned many of them in his book 'al-Fihrast'. However, that immortal tragedy left .great pain and sorrow in his soul. Its sorrows accompanied him throughout his life

Under the Auspices of his Father

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Imam Abu Ja‘far (al-Baqir), peace be on him, lived for more than ۳۴ years under the care of his father, Imam Zayn al-‘Abidïn, peace be on him. He accompanied him throughout that period. He did not leave him. He was impressed by his bright guidance that represented the guidance of the prophets and of the apostles. The people did not see the likeness of Imam Zayn al-‘Abidïn in his God-fearingness, his piety, his asceticism, and his strong cleaving to Allah. We will mention some of Imam Zayn al-‘Abidïn's affairs and conditions. That is because his behavior had great influence on Imam al-Baqir's deep :soul. They are as follows

Admiration and Glorification

The intellectuals and the scholars admired and glorified Imam Zayn al-‘Abidïn. They :preferred him to others. The following are some of their words concerning him

Sa‘ï~d b. al-Musayyab .۱

The solemnity of the Imam and his greatness astonished Sa‘ï~d b. al-Musayyab. Thus, he said: “I have never seen (a person) better than ‘Ali b. al-Husayn. I have never seen him [but I detest myself. I have never seen him laughing.”[۳

Al-Zuhri .۲

Al-Zuhri adored the Imam. He said: “I have never seen a Qarashi (person) better than him.”[۴] He also said: “I have never seen (a person) more knowledgeable than ‘Ali b. al-[Husayn.”[۵

Zayd b. Aslam .۳

[Zayd b. Aslam said: “I have never seen (a person) similar to ‘Ali b. al-Husayn.”[۶

Umar b. ‘Abd al-‘Azï~z’ .۴

When ‘Umar b. ‘Abd al-‘Azï~z heard of the death of the Imam, he said: “The lamp of the [world, beauty of Islam and adornment of worshipers passed away.”[۷

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Abu Hazim .۵

[Abu Hazim said: “I have never seen a Hashimi better than ‘Ali b. al-Husayn.”[۸

Malik .۶

Malik said: “There was nobody similar to ‘Ali b. al-Husayn in the members of the House of the Apostle of Allah, may Allah bless him and his family.”[۹

Jabir b. ‘Abd Allah .۷

Among those who adored the Imam was the great Companion (of the Prophet), Jabir b. ‘Abd Allah al-Ansari, who said: “I have never seen a boy of the Prophets similar to ‘Ali b. al-Husayn.”[۱۰

Al-Waqidi .۸

Al-Waqidi said: “‘Ali b. al-Husayn was the most wonderful of all the people in worship and the most pious of them for Allah, the Great and Almighty.”[۱۱

These words denote the impressions of these great figures concerning the Imam. They have unanimously agreed that he was at his time the best of all the family of the Prophet in knowledge and outstanding merits that represent man's absolute perfection.

His high Morals

As for his high morals, they were gifts from Allah. The perplexed person follows the right way with them. The straying person is guided by them. In this phenomenon, the Imam imitated his grandfather, Allah's Apostle, may Allah bless him and his family who was distinguished from the prophets by his high morals.

The historians have unanimously agreed that the Imam, peace be on him, treated kindly those who mistreated him. He forgave them and bestowed liberally upon them to uproot from them aggression against others. The following are some of his attitudes towards them:

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A. The historians said: "Isma'i~l b. Hisham al-Makhzumi was the governor of Yathrib (Medina). He harbored hatred against the members of the House, peace be on them. He hurt Imam Zayn al-'Abidi̇n very much and abused his grandfathers on the pulpits to approach the rulers of Damascus. When al-Wali~d b. 'Abd al-Malik became caliph, he removed Hisham from office because of a previous enmity. Then he ordered the people to take their rights from him. Hisham was very afraid of the Imam, peace be on him, for he mistreated him very much. So, he said: "I am afraid of no one but of 'Ali b. al-Husayn. He is a righteous man. Thus, the ruler will hear his words concerning me. "However, the Imam ordered his companions and followers not to mistreat him. Rather, he went to him, smiled at him, asked him about his need during his critical situation, and then said to him: "Cousin, my Allah forgive you. Indeed, what has been done towards you has displeased ".me.So, summon us to what you like

Hisham was astonished. Thus, he said with admiration: "Allah knows where to put His [mission."[۱۲

Among his high morals is the following attitude that raises him to the level which no .reformer has reached except his grandfathers. It also indicates his Imamate

The historians reported that he slaughtered every day a ewe. He cooked the ewe and divided it among the poor and the deprived. One day his retainer carried a bowl of broth. The broth was boiling because of the intense heat. The retainer stumbled over a child of the Imam. Thus, the child died at once. So, the 'Alid women wept loudly. The Imam was praying. When he had finished his prayers, he was told about the death of his child. However, he, peace be on him, hurried to the retainer. He found him shaking with fear. He met him with kindness and affection, and said to him: "You have doubts about 'Ali b. al-Husayn. You have thought that he will punish you. Go, you are free for Allah. These are four thousand dinars as a gift for you. Excuse me for the fear that has hit you because of [me."[۱۳

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How wonderful this soul is ! It is superior to the good servants whose hearts Allah tested with belief. The Imam inherited these great morals from his grandfather, the great Prophet, may Allah bless him and his family, who established the standard of manners in .the earth

C. Among his high morals was that while he was going out of the mosque, a man from those who hated him began cursing and abusing him. Some of the Imam's companions and followers became angry with the man. However, the Imam, peace be on him, calmed them, and then he treated the man kindly, saying: "You do not know our affair completely. ".Do you have a need to help you against it

The man felt shame. He wished that the earth would hide him. Defeat and regret appeared on his face. The Imam, peace be on him, walked towards him. He gave him a shirt. Besides he ordered one thousand dinars to be given to him. Thus, the man said: "I [bear witness that you are among the children of the prophets."[۱۴

These are some of his attitudes that are full of mercy, clemency, and self- denial. Indeed the morals of the members of the House (ahl al-Bayt), peace be on him, are a school that .is based on honor, nobility, and on every thing through which man becomes high

His Proclaiming Knowledge

After the tragedy of Karbala', Imam Zayn al-'Abidïn, peace be on him, devoted himself to proclaiming knowledge among the people. He did not confine himself to the science of tradition and jurisprudence. Rather, he took care of ethics, literature, philosophy, and wisdom. Moreover, he supplied the Islamic thought with large abilities of knowledge, wisdom, and etiquette. His book called ' al-Sahifa al-Sajjadiya' , his treatise on rights, the .encyclopedias of tradition, and the books of ethics are full of them

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His Urging (the Moslems)to seek Knowledge

He, peace be on him, urged the Moslems to seek knowledge. He summoned them to strive to study knowledge because it is the creative means for their development and the prosper of their life. He, peace be on him said: “If people knew what is in seeking knowledge, they would seek it even through shedding blood and wading into the depth of “ .the sea

He, peace be on him, advised some of his companions to spread knowledge. In addition he ordered them not to be proud towards the teacher. He, peace be on him, said: “Indeed if you are good in teaching the people and do not show pride towards them, Allah will increase you from His favor. If you prevent them from learning your knowledge, then it is incumbent on Allah, the Great and Almighty, to deprive you of knowledge and its splendor [and to drop your position from the hearts.”[۱۵

His Honoring the Seekers of Knowledge

He, peace be on him, took care of the seekers of knowledge and raised their position. When he saw one of them, he said: “Welcome to the will of the Apostle of Allah, may Allah bless him and his family. “Imam al-Baqir, peace be on him, said: “When my father, Zayn al-‘Abidïn, looked at the young men who sought knowledge, he made them nearer to him, saying:‘ Welcome to you, you are the deposits of knowledge. If you are the young men of [people, you are about to be the elders of others.'”[۱۶

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The Readers of the Koran cleaved to him

The readers of the Koran devoted themselves to Imam Zayn al-'Abidïn to learn from him sciences, knowledge, and manners of conduct. Sa'ï~d b. al-Musayyab talked about their cleaving to the Imam, saying: "Indeed, the readers of the Koran did not go to Mecca till 'Ali b. al-Husayn went there. He went there and a thousand riders went with him."[۱۷]

His Freeing of Slaves

Imam Zayn al-'Abidïn, peace be on him, felt pity for slaves. Thus, he bought them and their women. Then he released them all to enjoy freedom and dignity. When he released them, he gave them enough money to be in no need of people.

He adopted a group of slaves. Then he taught them various kinds of knowledge and sciences. A large group of them graduated from his school. They were among the great scholars at that time. That was the reason why the slaves headed the scientific movement during those times. That was also the reason why they followed the members of the House (ahl al-Bayt), peace be on them, and joined every political movement that summoned the people to get rid of the Umayyad government and to return the caliphate to the members of the House (ahl al-Bayt), peace be on them, who were the refuge for every poor and deprived person.

His Worship and his Piety

Imam Zayn al-'Abidïn was among the monks of this community in his worship and piety. He was given the nick-name of Dhi al-Thafanat (the one with calluses). That was because of his many prostrations (in prayer). He was also given the nick-name of al-Mujtahid (the hardworking one), Zayn al-'Abidïn (the ornament of the worshipers), and Sayyid al-'Abidïn (the Lord of the worshipers).[۱۸] The nick-name of al-Sajjad refers to his constant worship and his great cleaving to Allah. The historians reported that when he used to perform ritual ablutions, his skin would turn yellow. Thus, his family said to him: "What is that which hits you during the ablution? "He said to them: "Do you not know before whom I want to stand?"[۱۹] His son, al-Baqir, came to him. He found him worshipping Allah to the extent that he turned pale because of staying up at night, his eyes had white secretion because of weeping, his forehead festered because of much prostration (in prayer) , and his legs swelled because of praying at night. So, his son burst into tears. However, Imam Zayn al-

‘Abidïn was praying. When he saw his son, he ordered him to give him the parchments in which there was the (practice of) worship of his grandfather, the Commander of the Faithful, peace be on him. His son gave him those parchments. He considered them carefully. Then he left them out of boredom and said: “Who is strong enough to perform the worship of ‘Ali b. Abï~ Talib ?”[۲۰]

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When he, peace be on him, rose to pray before Allah, he turned toward the Great Creator with his heart and his feelings. No affair of this life made him busy. Imam al-Baqir said : "When my father rose to pray, he did not busy himself in other than it and did not hear anything, for he devoted himself to it. "One of his children fell and broke his hand. His family cried. Then they sent for the bone setter. He set the hand of the child who was crying because of the intense pain. The Imam did not hear anything. When he entered upon morning and saw the boy's splint hand, he asked about that. So, his family told him [about that.[۲۱

Worship strained him very much. Indeed he overexerted himself for it. Thus, his family feared for his safety. They begged him to decrease his worship. However, he refused that. Imam al-Baqir, peace be on him, said: "When Fatima, the daughter of the Commander of the Faithful, saw her nephew, 'Ali b. al-Husayn, overexerting himself in worshipping, she went to Jabir b. 'Abd Allah al-Ansari and said to him: "O Companion of the Apostle of Allah, indeed, we have rights with you. Among our rights with you is that when you see one of us overexerting himself, you must make him remember Allah and ask him to relieve himself. The nose of 'Ali b. al-Husayn, the rest of his father, al-Husayn, has been torn. His forehead, his kneels, and his palms (of the hands) have become ".swollen. That is because he has overexerted himself in worshipping

So, Jabir went to Imam Zayn al-'Abidïn. He found him overexerting himself in worshipping at his mihrab. The Imam rose to receive Jabir. He seated him beside him and asked him :very much about his condition. Then Jabir asked the Imam

O Son of the Apostle of Allah, do you not know that Allah has created Paradise for you" and for those who love you and created Fire for those who hate you and show enmity ?"towards you ? So, why do you overexert yourself

The Imam answered Jabir with kindness and affection: "O Companion of the Apostle of Allah, do you not know that Allah has forgiven my grandfather, Allah's Apostle, his past and following faults ? Still he overexerted himself for Allah. May my father and mother be ransom for Allah's Apostle, he worshipped Allah till his leg and his foot became swollen. It was said to him:' Do you do that while Allah has forgiven you your past and following '?" faults ?' Thus, he said:' Should I not be a grateful servant

When Jabir knew that the Imam insisted on overexerting himself, he said to him: "O Son of the Apostle of Allah, spare your life. That is because you are from the family through whom the tribulation is driven away, through whom the illness is cured, and through ".whom the sky rains

The Imam replied him with a faint voice: "I will continue the way of my father and of my ".grandfather. I will follow their example till I meet them

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Jabir was astonished. Thus, he said to those who were around him : "No child of the prophets was like 'Ali b. al-Husayn except Joseph, the son of Jacob. By Allah, the children of al-Husayn are better than the children of Joseph, the son of Jacob. Indeed one of them will fill the earth with justice as it had been filled with injustice."[۲۲]

Imam Zayn al-'Abidin was the Imam of the pious and the repentant. Indeed he overexerted himself in his worshipping. He was loyal in his obedience. He cleaved to Allah to the extent that even saints did not do that.

His Alms and his Kindness

Imam Zayn al-'Abidin was the kindest of all the people to the weak, the gentlest of them to the needy and the most merciful of them to the miserable. He preferred the poor to himself and his family. The historians have unanimously agreed that he carried a bag of bread on his back and divided it among the poor as alms. He said: "Indeed the secret alms put out the Lord's wrath."[۲۳] He maintained one hundred families in Medina.[۲۴] He had kissed the poor person before he gave him the alms.[۲۵] He did that lest the poor should feel abasement. The historians said: "When Imam Abu Ja'far (al-Baqir) washed his father, some of those who attended his washing saw that his kneels and the outside of his feet were like those of the he-camel. That is because the Imam prostrated (in prayer) very much. Meanwhile they looked at his shoulders and saw that they were similar to his kneels and feet. Thus, they asked Imam al-Baqir about that. He, peace be on him, said: "If he was living, I would not tell you about that. Every day, he as far as possible fed a needy person up wards.

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When the night came, he looked at what remained from the food of his family at that day of theirs. He put the food into the bag. When the people became calm, he put the bag on his shoulder. He went through (the streets) of Medina. He intended to reach a group of people who did not ask the people for alms. He reached them while they did not know him. No one of his family knew that except me. I knew that he wanted to give alms [secretly with his own hand. He said: "The secret alms put out the Lord's wrath."[۲۶

Imam al-Baqir, peace be on him, reported some of his father's alms, saying: "Perhaps my father bought a silk garment for fifty dinars. He spent the winter wearing it. He entered the mosque wearing it. When the summer came, he ordered the garment to be given as [alms or he ordered it to be bought to give its price as alms.[۲۷

Indeed Imam Zayn al-'Abidïn was unique in the history of mankind. That is because his moral criteria and his psychological merits raised him to the level which nobody reached .except his grandfathers

The Wonderful Poem of al-Farazdaq

Imam Zayn al-'Abidïn, peace be on him, went to the Sacred House of Allah to perform the pilgrimage. Meanwhile Hisham b. 'Abd al-Malik went there for the same purpose. The latter did his best to touch the Black Stone but he was unable to do that, for the people overcrowded around it. A pulpit was installed and he sat on it. He began looking at the circumambulation of the people. Then Imam Zayn al-'Abidïn came to perform his circumambulation. When the pilgrims saw him, they were astonished at his solemnity that was similar to the solemnity of his grandfather, Allah's Apostle, may Allah bless him and his family. The people were shouting loudly: "There is no god but God! Allah is great!"They made two queues for him. Happy was he who saw him, kissed his hand, and touched his shoulder. That is because the Imam was the rest of Allah in his earth. The Syrians were astonished when they saw that situation. That is because the pilgrims did not received Hisham, who was the nominated caliph after his father, warmly though the Syrians honored him and the policemen surrounded him. One of Hisham's companions asked him: ?"Who is that man whom the people have honored very much

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"!Hisham burst into anger, shouted at the man, saying : "I do not know him

He claimed that he did not know the Imam lest the people should know him. Al-Farazdaq :was there. He did not control himself. Thus, he said to the Syrians

".I know him"

.Who is he, Abu Firas?"asked the Syrians"

:Hisham shouted at al-Farazdaq, saying

"!I do not know him"

.Yes, you know him,"replied al-Farazdaq"

Then he rose and composed the following poem whose effect was stronger than the :hitting of the swords and the stabbing of the spears against Hisham. He said

This is the son of Husayn and the son of Fatima the daughter of the Apostle through .whom the darkness dispersed

This is he whose ability the valley (of Mecca) recognizes, and whom the (Sacred) House .((as do) the sanctuary and the area outside the sanctuary (al-hill

This is the son of the best of Allah's servants. This is the pure pious man, the pure eminent .man

:When Quraysh saw him, their spokesman said

Liberality terminates at the outstanding qualities

.(of this (man

He belongs to the top of glory which the Arabs

.of Islam and non-Arabs fall short of obtaining

When he comes to touch the wall of the Kaaba, it

.almost grasps the palm of his hand

He takes care to be modest and he is protected from his terror. He only speaks when he .smiles

There is a cane in his hand. Its smell is fragrant from the hand of the most wonderful (of .all the people), who is proud

p: ۳۳

The prophets yielded to his grandfather's favor. The nations yielded to the favor of his .community

The light of guidance emanates from the light of his forehead. He is like the sun whose .shining disperses darkness

His tree belongs to the Apostle of Allah. Its elements, its natures, and its qualities are .good

This is the son of Fatima if you do not recognize him. The prophets of Allah were ended by .his grandfather

.Allah honored and favored him from antiquity

Your words ' who is this?' do not harm him. The Arabs and non-Arabs recognize him .whom you deny

Both his hands are relief. Their advantage has prevailed. The hands are equal. .Nonexistence does not befall them

.He is the carrier of the burdens of the people when they are oppressed

.His qualities are good. The ' yes' is sweet with him

He does not break the promise. His soul is blessed. His courtyard is wide. He is clever .when he decides

He is from the people whose love is religion, whose hate is unbelief, whose approach is .refuge and protection

If the God-fearing are numbered, they are their Imams. If it is said who are the best of .the earth, it is said they are

No generous man can reach their far purpose. No people, though generous, can compete .(with them (for generosity

.They are rain when a crisis happens. They are lions when fear becomes intense

Poverty does not decreases the relief from their hands. That is the same, whether they .are rich or poor

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.Misfortune and tribulation are driven away through their love

.Kindness and the blessings are regained through it

.In every affair their praise is after the praise of Allah. The speech is ended by it

Abasement refuses to stop at their space. Their natures are noble, and their hands are .full of liberality

None of mankind has within their souls such primacy as he does nor such grace as he .does

.Whoever knows Allah, knows His friend. Religion is from the House of this man

Hisham burst into anger. He wished that the earth would swallow him up. He was displeased to hear this poem called al-'Asma'. That is because it indicated the high social rank of the great Imam. Besides it made the Syrians recognize him, for they did not recognize him nor did they recognize his grandfathers. Accordingly, Hisham ordered al-Farazdaq to be imprisoned at a place called 'Asfan between Mecca and Medina. Imam Zayn al-'Abidïn heard of that, so he sent al-Farazdaq twelve thousand dirhams. However, al-Farazdaq returned them. He refused to accept them and said: "I said that concerning you as anger for Allah and His Apostle."The Imam returned them and al-Farazdaq agreed [to accept them. Then al-Farazdaq began dispraising Hisham.[۲۸

Deep Sadness

In this world nobody was afflicted with disaster as Imam Zayn al-'Abidïn, peace be on him. That is because he suffered from the fears of the disaster of Karbala'. He saw the stages of that tragedy that is immortal in the world of grief. He was ill, for illnesses and diseases attacked him. Those sad sights melted his heart. Thus, they moved him to weep continuously. His deep sadness increased in the course of days. So, sadness melted him. His sadness for his father became great to the extent that he mixed his food with his tears.[۲۹] Thus, some of his followers begged him to be patient, saying : "We are afraid that you will be among the perished. "However, the Imam answered them kindly : "I express my grief and my sadness before Allah. I know what you do not know. Indeed Jacob was a prophet. He had twelve children. Allah concealed on of his children. Jacob

knew that his child was living. Still, he wept over him to the extent that his eyes became white because of sadness. For me, I looked at my father, my brothers, my uncles, and my .companions

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They were killed around me. So, how does my sadness end ? When I remember the murder of the son of Fatima (Imam Husayn), I burst into tears. When I look at my aunts and my sisters, I remember the day when they escaped from tent to tent at the Battle of .Karbala'. Nevertheless, the caller of the people shouted:' Burn the tents of the oppressive '"

Those painful sights that occurred at Karbala' motivated his sadness and sorrow. So, he is numbered as one of the five weeping persons who have represented sadness and .weeping in the arena of life for centuries

Imam al-Baqir, peace be on him, witnessed that exhausting sadness that befell his father. .Thus, he became very impatient. Perhaps he shared his father his weeping and his grief

His Commandments to his Son al-Baqir

The great Imam supplied his son al-Baqir and all his children with educational commandments full of high manners and noble values. They achieve safety, rest, and :tranquillity to those who put them into practice. The following are some of them

He, peace be on him, said to his son, al-Baqir: "O My little son, do not make friends with .۱ five (persons), and do not talk with them. Do not make friends with the sinner, for he sells you for a meal or less than it. I (al-Baqir) said:' My father, what do you mean by less than it ?' He replied:' He wishes for it, then he will not obtain it. ' Do not make friends with the miser, for he abandons you when you are in need of him. Do not make friends with the liar, for he is like the mirage. He makes the near (things) far for you, and he makes the distant (things) near for you. Do not make friends with the fool, for he wants to avail you but he harms you. It was said:' A wise enemy is better than a foolish friend. ' Do not make friends with him who abandons his close relatives, for he is cursed at three places in Allah's Book: in the Chapter of Mohammed, Allah, the Most High, said:' But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! It is [those whom Allah has cursed. So, He has made them deaf and blinded their eyes.'[۳۰

In the Chapter of al-Ra'd, Allah, the Exalted, said: 'And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be a curse and they shall have the evil (issue) of the abode.'[۳۱] In the Chapter of al-Ahzab, Allah, the Most High, said:' Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace.'[۳۲]"[۳۳] In these commandments the Imam, peace be on him, warned Moslems of making friends with the above-mentioned persons whose morals are bad, for the psychological illnesses of such people pass along their friends. Indeed friendship has a .great effect on forming the personal behavior of the individual

He, peace be on him, recommended his son, al-Baqir, with these valuable . ۲ commandments. He said to him: "Do good for everybody who asks you for it. If he is appropriate for it, then you are right in giving it. If he is inappropriate for it, then you are appropriate for it. If a man abuses you on your right hand and then the man moves to [your left hand and apologizes to you, then accept his apology."[۳۴

These commandments are full of the noble ethics which the members of the House (ahl al-Bayt), peace be on them, adopted. They urged the Moslems to do good and asked them to forgive those who mistreated them. These are the most prominent qualities of .them

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Imam al-Baqir, peace be on him, said: "My father, 'Ali b. al-Husayn, said to his children:' .۳ Be careful of small and big lies during seriousness and joking. That is because if the [person tells a small lie, he will tell a big one.'"[۳۵

The Imam, peace be on him, urged his children to adopt good deeds. He planted noble qualities in themselves. He prevented them from practicing the deeds that corrupt man's .behavior

Imam Zayn al-'Abidïn, peace be on him, recommended his son, Imam al-Baqir, to .۴ cleave to the following excellent commandments. He, peace be on him, said: "My little son, intellect is the guide of the soul. Knowledge is the guide of the intellect. Intellect is the translator of knowledge. Know that knowledge is more surviving, the tongue is more prattling, and that the reform of all the world is in two words- cleverness and heedlessness.[۳۶] For man does not neglects what he has already regonized. Know that the hours decrease your lifetime. You do not obtain a blessing but through leaving [another blessing. Beware of the long hope."[۳۷

These are some of his commandments. They are full of high morals, valuable wise sayings, and sound directions. The Imam did not put them for his children only. Rather he .put them for all people regardless of their nationalities and their religions

His Supplications for his Children

As for all his supplications, they represent an origin bright side of the sides of Islamic .education. They are the best ways to educate souls and to improve morals

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The great Imam knew that black clouds of social, moral and religious deterioration prevailed in the community during his time. So, he put his supplications known as‘ al-Sahifa al-Sajjadiya'. Through them he wanted to cure psychological diseases and to renew the mental and spiritual qualities of the community. The supplications are among .the most valuable Islamic works after the Holy Koran and Nahjj al-Balagha

Indeed Imam Zayn al-‘Abidïn's supplications are full of knowledge, wise sayings, and spiritual Islamic belief. They supply the community with the teachings necessary to achieve its individual and social balance. Among his holy supplications for his children is :the following. He, peace be on him, said

O Allah, be kind to me through

,the survival of my children

,setting them right for me

!and allowing me to enjoy them

,O Allah, make long their lives for me

,increase their terms

,bring up the smallest for me

,strengthen the weakest for me

,rectify for me their bodies

,their religious dedication

,and their moral traits

,make them well in their souls, their limbs

,and everything that concerns me of their affair

and pour out for me and upon my hand

!their provisions

,Make them pious, fearing, insightful, hearing

,and obedient toward You

,loving and well-disposed toward Your friends

and stubbornly resistant and full of hate

!toward all Your enemies

!Amen

,O Allah, through them strengthen my arm

,straighten my burdened back

,multiply my number

,adorn my presence

,keep alive my mention

,suffice me when I am away

,help me in my needs

,and make them loving toward me

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,affectionate, approaching, upright

obedient, never disobedient, disrespectful

!opposed, or offenders

,Help me in their upbringing, their education

,and my devotion toward them

,give me among them from Yourself male children

,make that a good for me

and make them a help for me

!in that which I ask from You

,Give me and my progeny refuge from the accursed Satan

,for You have created us, commanded us, and prohibited us

and made us desire the reward of what You have commanded

!and fear its punishment

You assigned to us an enemy

,who schemes against us

gave him an authority over us

,in a way that You did not give us an authority over him

allowed him to dwell in our breasts

;and let him run in our blood vessels

,he is not heedless though we are heedless

;he does not forget though we forget

he makes us feel secure from your punishment

.and fill us with fear toward other than You

,If we are about to commit an indecency

,he gives us courage to do so

,and if we are about to perform a righteous work

.he holds us back from it

He opposes us through passions

.and sets up for us doubts

If he promises us, he lies

.and if he raises our hopes, he fails to fulfill them

,If You do not turn his trickery away from us

,he will misguide us

,and if You do not protect us from his corruption

.he will cause us to slip

,O Allah, so defeat his authority over us through Your authority

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such that You hold him back from us

through the frequency of our supplication to You

and we leave his trickery

!and rise up among those preserved by You from sin

,O Allah, grant me my every request

accomplish for me my needs

withhold not from me Your response

,when You have made Yourself accountable for it to me

,veil not my supplication from Yourself

,when You have commanded me to make it

and be kind to me through everything that will set me right

,in this world and the next

,in everything that I remember or forget

,display or conceal

!make public or keep secret

In all of this, place me through my asking You among

,those who set things right

those who are answered favorably

when they request from You

and from whom is not withheld

,when they put their trust in You

,those accustomed to seek refuge in You

,those who profit through commerce with You

,those granted sanctuary through Your might

those given lawful provision in plenty from Your bound less bounty

,through Your munificence and generosity

those who reach exaltation after abasement through You

,those granted sanctuary from wrong through Your justice

,those released from affliction through Your mercy

,those delivered from need after poverty through Your riches

,those preserved from sins, slips, and offenses through reverential fear toward You

,those successful in goodness, right conduct, and propriety through obeying You

,those walled off from sins through Your power

,the retainers from every act of obedience toward You

!the dwellers in Your neighborhood

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,O Allah, give all of that through Your bestowal of success and Your mercy

,grant us refuge from the chastisement of the burning

,and give to all the Moslems, male and female

,and all the faithful, male and female

,the like of what I have asked for myself and my children

in the immediate of this world

!and the deferred of the next

,Verily You are the Near, the Responder

,the All-hearing, the All-knowing

,the pardoner, the Forgiving

!the Clement, the merciful

,And give to us in this world good

,and in the next world good

[and protect us from the chastisement of the Fire![۳۸

Indeed the great Imam put the methods of education and the ethics of Islam through this holy supplication, which is among the gifts of Prophethood, the fragrant smells of the Imamate, and the bright pages of the heritage of the members of the House (ahl al-Bayt), peace be on them. The Imam took care of this supplication to educate the morals of his children and to purify their souls from deviation from the right path and sins. He prayed for Allah to set right their religion, to protect them from committing what he prohibited, and to set right their conduct so that they would be the delight of his eye and a help for him to achieve the affairs of this life. It is natural for the father to be happy when his child .is righteous. When the child deviates, he turns his parents' life into an unbearable inferno

In Protection from Immortality

The great Imam overexerted himself in worship. He was very loyal to Allah. The people saw nobody like him in piety and intense cleaving to the religion. His life was a school for piety, belief, education, and reform. The people admired him very much, for he was the rest of the Prophethood and of Allah in His earth. Thus, they were happy to see him, to sit with him, and to talk with him. This was difficult for the Umayyads who were the most malicious of all the people towards the Prophet's family. They were afraid of the Imam, for the people admired him very much, and talked about his vast knowledge. Among the most malicious towards him was al-Walï~d b. 'Abd al-Malik. Al-Zuhri reported that al-Walï~d said: "I have no rest as long as 'Ali b. al-Husayn is in this world."[۳۹] When this .spiteful person became caliph, he decided to kill the Imam

Al–Walï~d poisoned the Imam

Al-Walï~d committed the most dangerous crime in Islam. He sent deadly poison to his governor of Medina (Yathrib). He commanded him to give the poison to the Imam to drink.[۴۰] His governor carried out that order. When the Imam was given the poison to drink, he suffered from severe pains. He remained alive for some days on the death bed expressing his grief to Allah. The people crowded to visit him. However, he, peace be on him, was praising Allah for granting him martyrdom at the hands of the worst of His .creatures

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His Designation for the Imamate of al-Baqir

He, peace be on him, charged his son, al-Baqir, with the Imamate after him and designated him as the Imam. Al-Zuhri said: [I went to him to visit him. Then I said to him:] ?""If Allah's unavoidable order occurs, whom shall we follow after you

The Imam looked at me kindly and said to me: "This son of mine, pointing to his son al-Baqir, for he is my trustee, my inheritor, and the container of my knowledge. He is the " .origin of knowledge and the one who will split it open

?"Will you not designate your eldest son"

Abu 'Abd Allah, oldness and youngness do not concern the Imamate. In this manner," Allah's Apostle, may Allah bless him and his family, nominated us. Thus, we have found it " .written in the tablet and the parchment

Son of the Apostle of Allah, did your Prophet entrust you to be the trustees (of authority)" ?"after him

We have found twelve names in the parchment and the tablet. Their Imamate, their" fathers' names, and their mothers' names have been written in the tablet."Then he said: "Seven of the trustees will come forth from the back of Mohammed, my son. Al-Mahdi will [be one of them."[۴۱

Some prominent Shi'ites came to him. He told them about the Imamate of his son al-Baqir. He appointed him as the authority and leader for the community of his grandfather. Then he gave him a basket and a box in which were the prophets' heritage and the [weapon and the books of the Apostle of Allah, may Allah bless him and his family.[۴۲

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His Bequests to his Son al-Baqir

Imam Zayn al-'Abidïn, peace be on him, entrusted his trustee and the Lord of his sons, :Imam al-Baqir, peace be on him, to carry out his bequests that are as follow

He said to him: "Through this she-camel of mine, I performed the hajj twenty times. I .۱ have never whipped it. When it dies, bury it so as the beasts of prey do not eat its meat. That is because Allah's Apostle, may Allah bless him and his family, said: "Allah numbers the camel from the blessings of Heaven when the pilgrim performs the hajj seven times [through it. And He makes blessed its progeny."Imam al-Baqir carried that out.[۴۳

He advised him to carry out the following valuable bequest that denote some bright .۲ qualities of the members of the House (ahl al-Bait), peace be on them. He said to him: "I advise you with what my father advised me when death came to him. He said to me: "My [little son, beware of oppressing him who has no supporter against you but Allah."[۴۴

He entrusted him to wash and shroud him and to take care of all his affairs till he buried .۳ [him in his final resting place.[۴۵

To the High Comrade

The Imam was in a critical condition, for the death pangs became more serious. The members of his House were told that he would move to Paradise in the darkness of the night. He fainted three times. When he got well, he read the chapter of al-Waqi'a and the chapter of Inna Fatahna, and then he, peace be no him, said: "Praise belongs to Allah, Who has made good to us his promise, and has made us inherit the land; we abide in the [garden where we please; so goodly is the reward of the workers."[۴۶

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Then that great soul ascended to its Creator as the souls of the prophets and of the apostles ascended. The angels of the Merciful surrounded it. Allah's favors, greetings, and pleasure surrounded it too. His soul ascended to Heaven after it had enlightened the horizons of this universe and the worlds of this world had shone through it. That is because it had left behind it noble practices through which the perplexed one and the .straying one follow the right way

His Preparation for Burial

Imam Abu Ja'far (al-Baqir) prepared his father's body. When he washed his body, the people saw the places of his prostration (in prayer). They were similar to the camel's kneels because of his many prostrations for his Creator. The people looked at his shoulders. They looked like the camel's kneels too. Thus, the people asked al-Baqir about that. He told them that his father's shoulders were so because of the food bag he carried .on them for the poor and the deprived

.After al-Baqir had washed his father's body, he shrouded it and prayed over it

His Funeral

Imam Zayn al-'Abidïn was escorted to his final resting place in the manner which Medina (Yathrib) had never seen before. The pious and the sinners paid him the last hours. All the people wept over him, for they lost much good at his death. Moreover, they lost that high soul of which no soul was created. The people crowded around that holy body. They were happy to raise it. It was strange that Sa'ï~d b. al-Musayyab, one of the seven jurists in Medina, did not escort the Imam and did not pray over him. Hushrum, Ashja's retainer, blamed him for that. Sa'ï~d said to him: "To pray two raq'as in the mosque is more lovable for me than to pray over this good man from the good House.[۴۷] Sa'ï~d was deprived of escorting the Imam who was the most pious human being Allah created after his pure .grandfathers

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To his final Resting Place

The people were around the great body praising and glorifying Allah. They brought it to the (cemetery) of Baqi' al-Gharqad. They dug a grave for it beside the grave of his pure uncle, Imam al-Hasan b. 'Ali, the Lord of the youth of Heaven. Imam al-Baqir buried his father's body in its final resting place. He buried with it kindness, piety, clemency, and the spiritual qualities of the prophets and of the pious.

Then the people hurried toward Imam al-Baqir, peace be on him, to condole him. The Imam, his bothers, and all the Hashimites thanked them for that.

After he had buried his father at the (cemetery) of Baqi al-Gharqad, Imam Abu Ja'far (al-Baqir), peace be on him, went home weeping The Hashimites, the children of the Companions (of the Prophet), and the notable Moslems surrounded him. They were weeping over Imam Zayn al-'Abidïn and mentioning his traits and his deeds. They were also mentioning with great sorrow the heavy loss that befell the Moslems at his death.

After his father's death, Imam al-Baqir, peace be on him, undertook the spiritual leadership and the general authority of the Moslem world. The Imamate and the religious leader with the Shi'ites passed to him.[۴۸] From that moment, he began to proclaim knowledge and to teach the scholars special lessons about the affairs of Islamic Law and the rules of religion. Most historians mentioned that he lived for ۳۹ years under the protection of his father.[۴۹] The orientalist Roait M. Reynolds made a mistake when he mentioned that the Imam's age was ۱۹ years when the Imamate passed to him.[۵۰] That has occurred because of the paucity of the studies on the affairs of Islamic history.

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Fabrication

In his book ‘ al-Tarï~kh', b. ‘Asakir reported some fabrications on the authority of Mohammed b. Ja‘far al-Samiry, who said: I heard Abu Musa , the educator, say: Qays b. al-Nu‘man said: “One day I went to some graveyards of Medina. Suddenly, I found a boy. The boy was sitting beside a grave and weeping loudly. Rays of light were coming out of his face. I walked toward him and said: “O Boy, what has made you sad to the extent that it has made you lonely at the graveyards and weep over the deed while you are in the inexperience of boyhood paying no attention to the difference of the times and the longing of grief? The boy raised his head and lowered it. He kept silent for an hour without :giving an answer. Then he raised his head and said

.Indeed the boy is he whose intellect is young

.Neither youngness nor oldness has abased the wise from us

Then he said to me: You have no ability to think. Your bowels are free from sorrow. You feel safe from the approach of death through the long hope. Indeed the thing that has made me lonely at the graveyard reminds me of the Words of Allah, the Great and Almighty :‘ And the trumpet shall be blown, when lo! from the graves they shall hasten on to their Lord. ' So, I said: May my father and mother be ransom for you, who are you? He said:‘ The unhappiness of the fools is that their knowledge of the children of the prophets is little. I am Mohammed b. ‘Ali b. al-Husayn. This is the grave of my father. Which sociability is more sociable than his nearness? Which loneliness is with him? Then he :composed, saying

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,When my tears decrease at a misfortune

.I make weeping a cause for it

Qays said:' I went away. I did not leave the visitation of the graves from that time.[۵۱]'" This report was fabricated, for it denotes that the Imam was still young after his father's death. However, the historians have unanimously agreed that his holy age was ۳۹ years. Thus, when we consider carefully this report, we understand that it is among the .fabrications

With this our talk about Imam Mohammed al-Baqir under the wing of his father and of his grandfather is over. He inherited from them the greatest thing which the branches inherit .from the origins. He inherited from them knowledge, wisdom, and sound judgments

Footnote

.Tarikh Dimashq, vol.۵۱, p.۳۸. Siyar A'lam al-Nubala', vol.۴, p.۲۴۱ [۱]

.Al-Ya'qubi, Tarikh, vol.۲, p.۶۱ [۲]

.Ibid, vol.۲, p.۴۶ [۳]

.Tahdhib al-Tahdhib, vol.۷, p.۳۰۵ [۴]

.Hulyat al-Awliya', vol.۳, p.۳۰۹ [۵]

.Tabaqat al-Fuqaha', p.۳۴ [۶]

.Al-Ya'qubi, Tarikh, vol.۲, p.۴۸ [۷]

.Hulyat al-Awliya', vol.۳, p.۱۴۱ [۸]

.Tahdhib al-Tahdhib, vol.۷, p.۳۰۵ [۹]

.Imam Zayn al-'Abidin, p.۷۳ [۱۰]

.Al-Bidaya wa al-Nihaya, vol.۹, p.۱۰۴ [۱۱]

.Wasilat al-Mal fi 'Ad Manaqib al-Al, p.۲۰۸ [۱۲]

[۱۳] Saffwat al-Safwa.

[۱۴] Wasilat al-Mal fi ‘Ad Manaqib al-Al, p.۲۰۸.

[۱۵] Radi al-Din al-Tubrisi, Makarim al-Akhlaq, p.۱۴۳.

[۱۶] Al-Dur al-Nazim, p.۱۸۱. Al-Anwar al-Bahiya, p.۱۰۳.

[۱۷] Bihar al-Anwar, vol.۲, p.۸۳.

[۱۸] Al-Dur al-Nazim, p.۱۷۹.

[۱۹] Durr al-Abkar fi Safwat al-Akhyar.

[۲۰] A‘lam al-Wara, p.۳۶۰.

[۲۱] Al-Dur al-Nazim, p.۱۷۹.

[۲۲] Ahmed Fahmi, Imam Zayn al-‘Abidin, pp.۷۲-۷۳.

[۲۳] Hulyat al-Awliya’, vol.۳, p.۱۳۶.

[۲۴] Ibid.

[۲۵] Ibid.

[۲۶] Da‘a’im al-Islam, vol.۲, p.۱۸۸.

p: ۴۹

[۲۷] Ibid, p.۱۵۶.

[۲۸] Nihayat al-Irab, vol.۲۱, pp.۳۲۷-۳۳۱.

[۲۹] Hayat al-Imam al-Husayn, vol.۳, p.۳۲۷.

[۳۰] Koran, ۴۷, ۲۲-۲۳.

[۳۱] Koran, ۱۳, ۲۵.

[۳۲] Koran,۳۳, ۵۷.

[۳۳] Al-Ithaf bi Hub al-Ashraf, p.۲۸۲.

[۳۴] Tuhaf al-'Uqul, p.۲۸۲.

[۳۵] Wasa'il al-Shi'a, vol.۳, p.۲۳۲.

[۳۶] Many authors ascribed these golden words to Imam al-Baqir.

[۳۷] Al-Khazzaz, Kifayat al-Athar, p.۳۱۹.

[۳۸] Imam Zayn al-'Abidin, al-Sahifa al-Sajjadiya, supplication no.۲۵.

[۳۹] Hayat al-Imam 'Ali b. al-Husayn, p.۴۲۶.

[۴۰] Ibn al-Sabbagh, al-Fusul al-Muhimma, p.۲۳۳.

[۴۱] Ithbat al-Hudat, vol.۵, p.۲۶۴.

[۴۲] Ibid, p.۲۶۸.

[۴۳] Al-Barqi, al-Mahasin, vol.۲, p.۶۳۵.

[۴۴] Al-Khisal, p.۱۸۵.

[۴۵] Al-Khara'ijj, p.۲۰.

[۴۶] Roudat al-Kafi.

.Al-Kashi, Rijal, p.٧۶ [۴٧]

.Al-'Aqd al-Farid, vol.۵, p.٢٠۴ [۴٨]

.Ibn Abi al-Thaljj al-Baghdadi, Tarikh al-A'imma, p.۵ [۴٩]

.Aqidat al-Shi'a, p.١٢٣' [۵٠]

.Ibn 'Asakir, Tarikh, vol.۵١, pp.۴۴-۴۵ [۵١]

CHAPTER III

HIS BROTHERS AND HIS CHILDREN

As for the research bout the Sharifs from the brothers and children of Imam al-Baqir and about their relationship with him, it is necessary according to modern studies. That is because it denotes a side of his life under the wing of his family and it is numbered among the educational factors that affect the individual's character as the educationalists say. :That is as follows

His Brothers

As for the Imam's relationship with his brothers, it was very strong. Love and familiarity :prevailed. It was far from bitter obscene language. It was said to him

?"Which of your brothers is the most lovable you"

He, peace be on him, replied that he did not discriminate against anyone of them and that :he loved them all and was loyal to them all. He said

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As for ‘Abd Allah, he is my hand with which I assault.[۱] As for ‘Umar, he is me eye" through which I see. As for al-Husayn, he is clement. He walks calmly on the earth. When [the ignorant address them, they say: greetings."[۲

The Imam's brothers had all the noble qualities such as piety, God-fearingness, and righteousness. Their father, Imam Zayn al-‘Abidïn, peace be on him, fed them from his guidance and bestowed on them rays from his soul. Thus, the rays enlightened their hearts through the true Islam and the true belief. Now, we will give a brief idea about :their affairs

Zayd the Martyr

As for Zayd the martyr, he filled the world with his knowledge and his outstanding qualities. He was among the notables of the Prophet's family who raised Allah's Words high in the earth and sacrificed their souls for Allah to establish Islamic justice, to repeat the Koranic government among people, and to end the social oppression which the Umayyad regime spread among the people. Now, we will mention some of his life and his .affairs

His Birth

Zayd the martyr was born in the year ۷۸ A. H.[۳] It was said that he was born in the year ۷۵ A. H.[۴] When his father, Imam Zayn al-‘Abidïn, peace be on him , was given good news, he took the Holy Koran and opened it. Thus, the holy verse appeared: “Surely Allah has bought of the believers their souls and their property for this, that they shall have the garden."[۵] He closed the Koran and then he opened it again, so this verse appeared: “And reckon not those who are killed in Allah's way as dead; nay they are alive (and) are provided sustenance from their lord."[۶] He closed the Koran and opened it, so this verse appeared: “Allah has made the strivers with their property and their souls to excel the [holders back a (high) degree."[۷

:The Imam was dazzled and began saying

[I have been condoled concerning this boy. Surely he will be among the martyrs."[۸"

The Imam, peace be on him, predicted the martyrdom and told his companions about it. .Thus, they had no doubt about that

His Early Life

Zayd grew up in the Houses of Prophethood and of the Imamate. His father, Imam Zayn al-'Abidïn, who was the best human being during his time, fed him with the essence of wisdom. He took care of his manners. He drew the way of guidance and good for him. He affected his behavior. Thus, his father's bright habits were impressed in his mind. The historians said: "Zayd's most prominent qualities were asceticism, piety, and conforming to the religion. He did not follow the leadership of himself. Rather he preferred the " .pleasure and obedience of Allah to all things

From his childhood, Zayd had a close relationship with his brother al-Baqir who was the successor and trustee of his father and the inheritor of his knowledge. It is natural that this relationship had a great effect on his behavior and his character. That is because his behavior and his character were similar to those of his grandfathers whom Allah purified .from uncleanliness and made far from them the sins of this world

His Worship and his Piety

Zayd was loyal to Allah in worship and turned to Him in repentance. ''Asim b. 'Ubayd al-'Umari said: "When Zayd was a young man in Medina, I saw him praise Allah to the extent that he fainted. Thus, the people said that he would not come back to this world."[۹] With the people of Medina, he was known as the Ally of the Koran.[۱۰] The prostration (in prayer) affected his face[۱۱] because of his many prayers during whole the night.[۱۲] With his sentiments and his feelings, he turned his face toward Allah. Moreover, he followed .everything that brought him near Allah in station

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His Knowledge and his Literature

Zayd was among the prominent scholars of his time. He was an encyclopedia of traditions, jurisprudence, the explanation (of the Koran), language, literature, and theology. Jabir asked Imam Mohammed al-Baqir, peace be on him, about Zayd. He, peace be on him, replied: "You asked me about a man who is full of belief and knowledge [from the ends of his hair to his foot."[١٣

He, peace be on him, said: "Indeed Zayd was given abundant knowledge."[١۴] Zayd talked about his vast knowledge and education when he prepared himself to lead the :community and to revolt against the Umayyad government. He said

By Allah, I did not go out nor did I make this uprising of mine till I have read the Koran,“ mastered the religious duties, have command of the sunna (the Prophet's practices), and morals, known the interpretation as I have known the Koran, understood the abrogating (verse) and the abrogated, the specific and general, the clearly defined and the ambiguous, and the necessary needs of the community. Indeed I know my Lord [clearly."[١۵

Surely Zayd was among the most prominent jurists and among the greatest reporters of tradition. He learned his knowledge from his father, Imam Zayn al-'Abidïn, peace be on him, and from his brother, Imam al-Baqir, peace be on him, who split open knowledge as his grandfather, the Apostle, may Allah bless him and his family, said. They fed him with all kinds of knowledge. Moreover, he learned from them the principles and branches of the thought and the explanation (of the Koran). Thus, he was among the first-class figures in .his outstanding merits and knowledge

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Al-Shahristani thought that Zayd studied under Wasil b. 'Ata' and learned al-i'tizal (seclusion) from him. He said: "He (Zayd) wanted to know the principles and the branches to be endowed with knowledge, so he learned the principles from Wasil b. 'Ata', the head of the Mutazilites. Worth mentioning, Wasil b. 'Ata' thought that Zayd's grandfather, 'Ali b. Abï~ Talib, peace be on him, was not sure of correctness during his battles against the Companions of the Camel and the Syrians and that one of the two parties was wrong. For this reason, Zayd learned al-i'tizal (seclusion) from him."[۱۶]

This idea is incorrect, for Zayd did not take his religious knowledge from Wasil. Rather he learned it from his father and his brother, who enlightened the scientific intellectual life of Islam.

The jurists and the heads of the Islamic Schools took their religious knowledge directly from the Imams of the members of the House (ahl al-Bayt), peace be on them, or from one of their students. So, why would Zayd go to Wasil to take knowledge from him?[۱۷] Shaykh Abu Zahra said: "Zayd met Wasil to debate with him. He was not his student, for they were of the same age. Zayd was grown-up. "He added: "Zayd learned the branches of the rules from his family. That was in Medina, the cradle of the science of the branches."[۱۸]

Zayd learned his religious knowledge from his father and his brother. He was among the prominent jurists during his time. Abu Khalid al-Wasity reported a group (of traditions) on his authority. They are about jurisprudence such as worships and transactions. He called them 'Musnad Ahmed'. We have mentioned the criticisms of this book in our study on the beliefs of the Zaydis.

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As for Zayd's literary position, he was among the first-class in literature and eloquence. He was similar to his grandfather, the Commander of the Faithful, peace be on him, in eloquence.[۱۹] The historians said: "Zayd debated upon a bequest with Ja'far b. al-Hasan. When they debated upon the bequest with each other, the people overcrowded around them to hear their debate. The people memorized and wrote Ja'far's and Zayd's words. Then they learned them as they learned the obligatory religious duties, rare poetry, and proverbs. "[۲۰] Sibawayh quoted Zayd's poetry. Zayd's opponent, Hisham the tyrant, acknowledged his literary abilities and his skillful speech. He said: "Zayd has a sweet tongue and a strong style. He is appropriate for hiding the speech. "[۲۱] History and literature books are full of his wonderful wise sayings, which are among eloquent Arabic .speech

Imam al-Baqir admired Zayd

Imam al-Baqir, peace be on him, revered and admired his brother, Zayd. He showed the deepest affection and the sincerest love towards him. That is because Zayd was among the peerless men and was a living example of unique heroism. The historians reported :examples of that affection and admiration. The following are some of them

Imam al-Baqir said: "Indeed, Zayd, the mother who bore you was highborn. O Allah, .۱ strengthen my back by Zayd. "[۲۲] This indicates that the Imam revered and admired his .brother, Zayd

Sudayr al-Sayrafi reported: "I (Sudayr) was with Abu Ja'far al-Baqir, peace be on him. .۲ Suddenly, Zayd b. 'Ali entered. Abu Ja'far patted him on the back and said to him: 'This is the Lord of the Hashimites. When he orders you, then obey him. When he asks you for the support, then support him. '"[۲۳] This indicates that the Imam summoned (the people) to .support and defend him. He also regarded his uprising as legal

The historians reported on the authority of a man from the Hashimites, who said: “We .٣ were sitting with Mohammed (al-Baqir) b. ‘Ali b. al-Husayn. His brother, Zayd, was also sitting. Then a man from Kufa came in. Mohammed b. ‘Ali said to the man: 'You narrate original poetry. What did al-Ansari say to his brother?'“The man recited for the Imam .some lines of poetry having noble qualities

Abu Ja‘far (al-Baqir) put his hand on Zayd's shoulder and said to him: “My brother, these [are your qualities. I ask Allah to protect you so as not to be killed in Iraq.”[٢۴

The above-mentioned lines denote that Zayd had a strong will and resolution. He was obedient to his brother. His qualities were noble. He was appropriate for carrying out .great tasks. Nobody has such qualities but the matchless ones

Imam al-Baqir, peace be on him, gave the highest qualities to his brother and granted him his loyal love. The factor of brotherhood did not motivate al-Baqir to treat his brother in such a way. That is because his spiritual position did not permit him to follow sentiments and desires. Rather he thought that his brother was among the most perfect human .beings. So, he granted him such love and honor

With Hisham b. ‘Abd al-Malik

Hisham bore malice against the Prophet's family and harbored hatred against them. He ordered his security agents to keep an eye on the ‘Alids and to know their political activities. His security agents informed him of Zayd's high social rank and his remarkable abilities. They told him that the people followed Zayd and that they looked forward to his government. Thus, Hisham plotted against him. He ordered his governor over Medina (Yathrib) to send Zayd to Damascus. When Zayd arrived in Damascus, Hisham did not receive him to weaken and disdain him. When the Syrians saw that Zayd had high morals, eloquent speech, strong proofs, and religious devoutness, they followed him. Hisham heard of that, so he burst into anger. Then he asked the advice of some of his followers to abase and weaken Zayd before the Syrians. They said to him: “Permit all the people to come to meet you. Prevent Zayd from coming with them. Then let him enter after them all. When he enters and greets you, do not greet him and do not order him to sit down.”Hisham did that. He thought that such an action would decrease Zayd's importance and weaken his character. Some historians said: “Zayd came in and greeted Hisham.

However, Hisham did not greet him. Thus, Zayd burst into anger. He addressed him violently, saying: ‘Cross-eyed, greetings! Indeed you see yourself appropriate for this name!’”[۲۵] These words destroyed the tyrant's might and abased his haughtiness. So, he shouted at Zayd, saying: “I have heard that you mention the caliphate and wish for it. Still, .you are inappropriate for it

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".Moreover, you are the son of a slave-wife

Zayd opposed Hisham. He mocked at him. He brought proofs to refute Hisham's words, saying: "Surely, mothers do not hold back men from their aims. Indeed Ismael's mother was a slave for Isaac's mother. However, Allah appointed him prophet, made him the father of the Arabs, and brought out from his back the best of prophets, Mohammed, may [Allah bless him and his family."[۲۶

Hisham could not control himself because of these wonderful words. He shook all over. Thus, he attacked Imam Mohammed al-Baqir, saying: "What does your brother, the cow ?"(al-baqara), do

Nobody uses these obscene words except the ignorant ones who have no proof. Zayd felt pain when Hisham abused his brother. So, he turned to the tyrant and said to him: "Allah's Apostle has called al-Baqir (the one who splits open knowledge). Why do you call him al-baqara (the cow)? That is because of the great difference between you and him. You will oppose him in the hereafter as you have opposed him in this world. So, he will enter [Paradise and you will enter the Fire."[۲۷

These words shook the tyrant's throne. They made the Syrians know that the tyrant was .the worst creature and that he was not worthy of being a police man

He opposed Allah's Apostle, may Allah bless him and his family. So, why was he the Caliph over the Moslems? Hisham was unable to control himself, so he ordered his police to take Zayd out of his meeting.[۲۸] Zayd went out. His heart was full of anger and pain. The tyrant (Hisham) began saying to his family: "Do you not claim that the members of this House [have perished? No, by my life, the people whose descendant is this have not perished."[۲۹

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Zayd went out. He was very eager to announce his uprising against the Umayyad government that denied all human values and disdained the people's dignity. Zayd declared his uprising through his immortal words that became a motto and anthem for :the revolutionists who entered the fields of armed struggle. He said

" .If people hate the heat of the swords, they become low"

This confrontation between Zayd and Hisham took place during the lifetime of Imam Mohammed al-Baqir, peace be on him. The books have not mentioned the Year when this confrontation occurred. However, from that moment, Zayd decided to revolt against the Umayyad regime. Some of his followers said that they went to him and heard reciting the :following words of the poet

Whoever seeks the forbidden glory with the spear

.lives glorious or the spears tear him

When you gather together a clever heart and a sword

.and a refusal soul, the oppressive will avoid you

.When a group of people invade me, I invade it

[O Family of Hamadan, am I oppressive in that?[۳۰

These lines of poetry indicate that Zayd decided to revolt against the Umayyad regime through entering the field of armed struggle. He chose this method to live glorious and noble, to make the oppressive avoid him, and to protect himself from the plot of the aggressors. Oh You who are great revolutionary, you are not oppressive nor are an aggressor. Rather you are the one who saved and freed the Arabs and the Moslem .community from oppression, injustice, and despotism

The Legal Uprising

It is certain that Zayd was not joyful nor ungrateful nor oppressive nor corruptive when he announced his uprising. Rather he wanted to obtain Allah's pleasure and the hereafter. Surely he saw prevailing oppression and general injustice. He saw the Umayyad rulers violate all the things Allah prohibited. Thus, he revolted against them for Allah and the truth. The reporters said: "When Zayd decided to revolt (against the Umayyads), Jabir b. Zayd al-Ju'fi came and said to him:' I heard your brother, Abu Ja'far (al-Baqir), say:' Indeed my brother, Zayd b. 'Ali, will revolt and he will be killed. He is right. Woe unto him .'"who betrays him! Woe unto him who fight against him! Woe unto him who Kills him

So, Zayd said to him: "I cannot keep silent. That is because they have disobeyed Allah's Book. Moreover, they have believed in idols and false deities. I saw a man with Hisham. The man was abusing Allah's Apostle, may Allah bless him and his family. Thus, I said to the man:' Unbeliever, woe unto you. When I meet you, I will kill you and send you quickly to the Fire. '"So, Hisham said to me: "Zayd, keep silent. He is our friend. "Then I (Zayd) said: "By Allah, if there was nobody except I and my son, Yahya, I will go out and fight against [him till I have perished."[۳۱

Imam Abu Allah al-Sadiq, peace be on him, praised his uncle (Zayd) very much. He also glorified his reformative uprising. "The narrators said: "Al-Sadiq said to his companions:'Do not say that Zayd disobeyed. Surely, Zayd was a religious scholar. He was very truthful. He did not summon you for himself. Rather, he summoned you to follow al-Rida from the family of Mohammed, may Allah bless him and his family. If he had appeared, he would have fulfilled what he had promised you. Surely, he revolted against the supreme authority to change it."[۳۲] Al-Sadiq, peace be on him, gave 'Abd al-Rahman b. Sayyaba a thousand dinars to divide them among the families of those who were [wounded with Zayd.[۳۳

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If the uprising had been illegal, Zayd would have not done that. That is because he was .far above emotions and sentiments

Some reports have condemned Zayd's uprising. They have regarded it as illegal. However, our master sayyid Imam al-Khu'i has discussed Zayd's uprising. He has proven that the chain of the reporters is weak. So, nobody can rely on such a chain to defame [Zayd's character and uprising.[۳۴

However, Zayd's uprising made intellectual social change in the Islamic society and made it ready to revolt against the Umayyad government. Few years passed, then the black standards waved in Khurasan. Then they crept to conquer the Islamic countries and to purify them from the hirelings of the Umayyad authority. Thus, they overthrew the .Umayyad throne and put an end to its haughtiness and despotism

The Great Uprising

Zayd revolted against the Umayyad rule through his faith that represented the essence and guidance of Islam. Indeed he saw a liar living, a truthful one was accused of lying, riches without piety, common injustice, and despotism in the affairs of the Moslems. So, he was unable to keep silent. Some of his Shi'ties said: "We went out with Zayd. When it was mid night and the Pleiades appeared, he said to us:' Do you not see the Pleiades? Do '?"you thing that there is anyone who can reach them

.No,"they replied"

By Allah, I wish that my hand was attached to them and I fell on the ground or where I" fell and cut into pieces and that Allah reformed the community of Mohammed, may Allah [bless him and his family."[۳۵

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These words of his indicate his reformative nature and his great loyalty to the community of his grandfather, may Allah bless him and his family and his full dedication to general .reform

Isa b. 'Abd Allah reported on the authority of his grandfather Mohammed b. 'Umar b. 'Ali,' peace be on him, who said: "I was with Zayd b. 'Ali when Hisham sent us to Yousif b. 'Umar. When we left Hisham , we headed for Qadisiya (a province in Iraq). When we arrived there, Zayd said:' Isolate my provision from yours. ' So, his son said to him:'What do you want to do?' ' I want to return to Kufa. By Allah, if I know that Allah is pleased with me when I strike fire with my hand to throw myself into it when it is ablaze, I will do so. However, I know that there is nothing that pleases Allah, the Great and Almighty, more [than striving against the Umayyads.[۳۶

Zayd did not revolt against the Umayyads for the Caliphate or the supreme authority. Rather he revolted to obtain Allah's pleasure and the hereafter. He thought that striving against the oppressive was among the greatest things that would make him near him to Allah. Then he headed for Kufa, for it was the general center of the Shi'ites who asked him to come to them to pledge allegiance to him to revolt against the Umayyad government and to overthrow it. The historians said that a group of his loyal companions warned him of going to Kufa and blamed him for having trust in the Kufans who were known for treason and breaking promises. However, he did not pay attention to that, for he found no strategic place for his uprising other than Kufa. He was reciting the following :words of 'Antara al-'Absi

p: ۶۱

.She got up early in the morning to make me afraid of death

.It was as if I was in isolation from the accidents of life

So, I answered her that death was a watering place and that

[I would be surely watered by the glass of the watering place.[٣٧

These lines of poetry indicates that Zayd decided to enter the field of armed struggle and that he strove bravely to drink out of the glass of death to get rid of abasement, as his .grandfather, Imam Husayn, the Lord of the free, and of the abstinent ones in Islam

When Zayd arrived in Kufa, the Kufans received him warmly and hurried to pledge allegiance to him. The number of those who pledged allegiance to him was fifteen thousand people. It was said that their number was more than this. Moreover, the jurists, the judges, the great thinkers, and the prominent poets pledged allegiance to him. Among them were al-A'mash, Sa'd b. Kaddam, Qays b. al-Rabï~', al-Hasan b. 'Ammara, and the like.[٣٨] Abu Hanifa was asked about Zayd's going out, so he said: "His going out was similar to the going out of the Apostle of Allah, may Allah bless him and his family, at the Battle of Badr."He added: "If I had known that the people would not abandon him as they had abandon his father, I would have fought along side him. However, I helped him with [money."[٣٩

As for the form of the pledge of allegiance which Zayd took from those who pledged allegiance to him, it is as follows: "I summon you to (follow) the Book of Allah, the Sunna (practices) of His Apostle, to strive against the oppressive, to defend the oppressed, to give to the deprived, to divide booty among its people, to pay the rights to their owners, to [support the people of the truth , and the like."[۴٠

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:This form gives a picture about the original principles for which Zayd revolted. They are

He summoned (the people) to enliven the Book of Allah and the Sunna of His Prophet. .۱ .That is because the Umayyad policy drove them away from life

He summoned them to strive against the Umayyad oppressive rulers who led the .۲ .Moslems through oppression and injustice and forced them to adopt what they hated

He summoned them to defend the rights of the oppressed and to give to the deprived. .۳ Indeed this class of people were deprived of all their legal rights throughout the Umayyad .rule

He summoned them to divide equally booty and all financial rights among the Moslems. .۴ The Umayyads blundered such rights and spent them on their pleasures and their private .desires

He summoned them to support the righteous people who took care of the lawful affairs .۵ of the community. They were the guides from the members of the House (ahl al-Bayt), .peace be on them

Zayd revolted (against the Umayyads) to achieve these great aims in the Islamic homeland and to save the community from injustice, oppression, and severe .punishments of the Umayyads

The historians said: "Zayd had a large armed force. Their number was forty thousand people. Thus, he thought that he had to announce his uprising and to creep with his .armies to occupy Kufa and to over throw the Umayyad government

His armies started from Jabbanat Salim.[۴۱] They were hailing their great leader, Zayd. They were very eager to over throw Umayyad rule. They were shouting: Ya Mansur, amit. ["O He who is victorious, bring death."[۴۲

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When Zayd saw the standards waving over his head , he said: “Praise belongs to Allah Who has guided me. By Allah, if I do not enjoin (the people) to do good, I will feel shame of Allah's Apostle, may Allah bless him and his family, when I meet him at al-Hawd (holy water in Heaven).[۴۳] Then he addressed his armies, saying: “Cleave to the behavior of the Commander of the Faithful in Basrah and Syria. Do not follow the fugitive, do not kill the wounded, and do not open a closed thing.”[۴۴]

The war broke out at a very cold night.[۴۵] That was in Muharram ۲۳rd, in the year ۱۲۲ A. H. Armed clashes occurred between Zayd's followers and the Umayyad armies headed by the Governor of Kufa, Yousif b. ‘Umar.

Treason and Perfidy

The Kufans betrayed Zayd after they had made a covenant with Allah to support and defend him. They abandoned him at the battle. They left him with the few of his companions in the field of armed struggle (jihad). When Zayd knew of their treason, he said:

“They have done towards me as they had done towards al-Husayn.”

The Kufans betrayed him as they had betrayed his grandfather, al-Husayn, before. Zayd was sure of the failure of his uprising. It seemed to him that the Kufans had no protection nor had they loyalty. Thus, he and his companions took part at the battle that happened in the streets of Kufa. He proved himself brave. The people did not see a knight braver than him.[۴۶]

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Under the Protection of Immortality

Zayd showed bravery and heroism which nobody can depict. He pursued the armies and inflicted on them heavy causalities. So, the Umayyad army was unable to resist Zayd's :successive attacks. He attacked them and recited the following words of a poet

.I abase life and honor death

.I see them both unhealthy taste

,If one of them is necessary

.then I will walk towards death in a pretty way

Surely Zayd preferred the glory of death to the abasement of life, as his grandfathers preferred that. He did not yield to abasement and enslavement. Rather, he died .honorably under the shade of swords

When it got dark, an arrow hit Zayd in the forehead.[۴۷] The arrow reached his noble brain .that thought of nothing but of man's righteousness and happiness

The disaster befell his companions. They were full of sorrow and sadness. Thus, they sent for a doctor. The doctor took the arrow out of Zayd's forehead. However, Zayd died immediately. With that the glowing candle that illuminated the way and made clear the .purpose for the Moslems went out

Zayd died as a martyr to achieve social justice in the earth, to secure equal chances for the Moslems, and to divide the blessings of the earth among the poor and the deprived .whose rights the Umayyad authority denied

The historians said : "Indeed Zayd's companions were perplexed at burning his body. That is because the Umayyad authority would maim it in a sinful way. After a discussion, they decided to bury his body in a river. They went to the river and stopped its water. They dug a gave in it and buried the pure body in it. They made the water flow on it. Then they went away weeping over the great leader who took care of the rights of the oppressed and the .persecuted

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One of the spies of the authorities was among Zayd's companions. The spy saw their movements. Thus, he hurried to Kufa to tell its governor about the place of the grave. So, the governor ordered the grave to be dug up to take the body out of it. Thus, the body was taken out and carried to the Palace of Kufa. There the governor ordered the body to be hung upside-down at al-Kanasa Market. Then he ordered the head to be cut off to be sent as a gift to the Syrian tyrant, Hisham b. ‘Abd al-Malik. The cruel tyrant ordered the head to be put at his meeting. He ordered those who came to him to step on it with their shoes to abase it very much.[۴۸] Then he made the hens peck its brain. In this connection, :the poet said

Dismiss the rooster from Zayd's brain

[as long as the chickens did not tread on him.[۴۹

He is) the grandson of the Prophet, the noblest of all Allah's creatures, the adornment of) .the delegations and pilgrims

[They carried running his head to Syria in the early morning.[۵۰

The tyrant (Hisham b. ‘Abd al-Malik) ordered the head to be hung on the gate of Damascus. Then the head was sent to Medina.[۵۱] It was installed at the grave of the Prophet, may Allah bless him and his family, for a day and a night.[۵۲] Then it was sent to Egypt. All that was done to spread fear and terrorism among the people and to make .them know that the authorities were able to suppress any anti-government opposition

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The tyrant of Damascus wrote to the assassin, Yousif b. 'Umar, the governor of Kufa, to let Zayd hang. With that he intended to abase the 'Alids and to disdain their Shi'ites. It escaped him that such an action lighted the fire of revolution in their souls. Thus, they .were ready to sacrifice their lives for their doctrines

The Umayyads boasted of hanging Zayd's body. Al-Hakï~m b. 'Ayyash, an Umayyad :hireling, boasted of that, saying

.We have hung Zayd for you on the trunk of a date-palm

.We have never seen a Mahdi hung on the trunk

.You have compared 'Uthman with 'Ali owing to foolishness

.While 'Uthman is better than 'Ali

A handful of earth is in al-Hakï~m's mouth. Surely Zayd was hung because he wanted to achieve the rights of the oppressed and the persecuted. He was hung because he wanted to establish social justice in the earth and to put an end to social oppression and the .playing with the fate and blessings of the community

When Abu 'Abd Allah al-Sadiq heard of these lines of poetry, he felt pain very much. So, he raised his hands to supplicate (Allah), saying: "O Allah, if your servant is a liar, then empower Your dog. "Allah accepted the Imam's supplication. A lion ate al-Hakï~m when he was walking in the streets of Kufa. When the Imam heard of that, he prostrated himself in prayer to thank Allah, saying: "Praise belongs to Allah Who has fulfilled His [promise."[۵۳

Torturing Zayd's Supporters

When the Umayyad authority had suppressed Zayd's uprising, it went too far in spreading panic and fear in Kufa. It punished the innocent person because of the guilty one and the comer because of the fugitive. It resorted to punishing Zayd's supporters severely. It went to extremes in doing that. It tortured not only the men but also the women. That was forbidden even with the people who lived before Islam. However, the authorities regarded that as lawful to achieve their political aims. The historians said: "The bloody tyrant, Yousif b. 'Umar, ordered a woman to be arrested, for the woman supported Zayd.

When she stopped before him, he ordered her hand and her leg to be cut off. However, she asked them to cut off her leg first to gather her clothes. When they responded to her, they cut off her hand and her leg. So, she bled till she died. Then the bloody tyrant ordered her husband to be summoned to behead him.[۵۴] He also ordered a woman to be arrested, for the woman married her daughter to Zayd. He ordered her clothes to be torn. Then he ordered her to be whipped. She was whipped till she died. Then her body was thrown into the desert. A group of people took it and buried it in their cemetery.[۵۵]

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The tyrant committed many crimes of such a kind. All these crimes indicate that he had .neither conscience nor feelings

The Moslems' Discontent

The Moslems were annoyed when Zayd was killed. They harbored malice against the Umayyads who violated the holiness of the Prophet, may Allah bless him and his family, when they killed Zayd. Worth mentioning, the Prophet ordered the community to treat his .progeny kindly

The Umayyads committed the Karbala' terrible massacre. Only few years after that, they murdered Zayd, who was among the notables of the Prophetic family. They were not content with his murder. Thus, they dug up his grave and hung his body on the trunk of a tree. They did not permit (his family) to bury his body. They did that to avenge themselves sinfully on the members of the House (ahl al-Bayt), peace be on them. With that they disobeyed the Prophet, may Allah bless him and his family, who ordered them to love his Household. Moreover, they disobeyed Islam that ordered them to respect the dead and .not to maim them

Zayd's painful disaster was among the heavy events from which the Moslems feared and which they regarded as great. Thus, their poets began praising Zayd to the extent that they depicted the sorrow and the agony that befell the Moslems. So, al-Fadl b. al-'Abbas :composed

!O Eye, shed abundant tears

[The grandson of the Prophet has been hanged at al- Kanasa.[۵۶

These are some lines of the poem. Through them the poet has depicted his deep sadness over the great martyr the Moslems lost. The poet asked his eyes to shed abundant tears. That is because the misfortune was great and heavy. Then he regarded as great taking out Zayd of his grave and hanging him. Though the Umayyads maimed the body of the great revolutionary, they were unable to force his pure soul that resisted falsehood, abominable deeds, and injustice and that it has resided in the gardens with the souls of the immortal martyrs who were killed at Karbala' to defend the rights of the oppressed and the persecuted. That made the misfortune easy for the poet. Then he blamed the

Kufans for betraying Zayd, as they had betrayed before his grandfather, al-Husayn, peace be on him. Thus, treason was among the traits of the Kufans. It was said: "The Kufan does not fulfill (his promise)."

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:Abu Thumayla al-Abbar was among those who praised Zayd. He said

.You are always killed in the way of Allah

The people are safe, while the members of the family of Mohammed are killed or are [made homeless.[۵۷

In these lines the poet has described his exhausting sorrow over Zayd, the great revolutionary. He has mentioned the heavy loss that was inflicted on the community when it lost Zayd. That is because the community wanted him to solve its hardships and crises. The poet added that Zayd illuminated the way for the free combatants through his martyrdom. He filled their hearts with content and pleasure through his mighty uprising that aimed at achieving the decisive affairs of his community. Through his martyrdom, Zayd obtained the maximum rank obtained by the glorious martyrs from his grandfathers who raised the banner of truth, which was stained with their pure blood. The poet added that Allah wanted Zayd to die a martyr and to behave among the people through the behavior of those who save and free their communities and their homelands. That is because being murdered for Allah was the nature of the 'Alids. It has been reported on the authority of one of them: "Being murdered is our custom and martyrdom is our dignity " .from Allah

In his last lines, Abu Thumayla has mentioned the severe persecutions which the Umayyad rulers imposed on the 'Alids. That is because the Umayyad rulers killed the 'Alids, made them homeless, and filled them with fright. The bird spent the night peacefully while the family of the Prophet, may Allah bless him and his family, did not spend their night peacefully because they were afraid of the Umayyads. He censured those who rejoiced at the murder of Zayd who revolted (against the Umayyads) to establish social justice in the earth. He also condemned those who pledged allegiance to him and then deserted him. That was when they entered the mosque of Kufa. Then Zayd asked them to support him and to defend his uprising. However, they did not respond to .him

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Burning the Great Body

Zayd's body remained hung on the gallows. It was illuminating the way of freedom and dignity for the people. It urged them to refuse abasement and submission. It renewed in their souls the uprising against oppression and injustice. Thus, the authorities put guards around it. Their number was four hundred people. The authorities appointed a hundred guards to watch the body every night. It built a house for the guards around the trunk (of the date palm). That is because it thought that the people would take the body and bury [it.[۵۸

Hisham died. Then al-Walï~d b. Yazï~d, the licentious one of the Umayyads, succeeded him. The latter wrote to the governor of Kufa, Yousif b. 'Umar, to bring down the holy body from the gallows and to burn it with fire.[۵۹] The murderer carried out al-Walï~d's orders. Thus, the pure body was burnt, for Zayd wanted to purify the earth from the .oppressive and to return man's dignity and rights

When the great body had been burnt, Yousif b. 'Umar, the licentious one, sprinkled it into the Euphrates. Then he said (to the Kufans): "By Allah, Kufans, I will make you eat it in [your food and drink it in your water."[۶۰

The Prophet, may Allah bless him and his family, freed his community from the life of straying in the desert. However, the Umayyads rewarded him when they killed his progeny and his family. They maimed them sinfully, for they (the Prophet's progeny) .wanted to achieve the community's rights, security, and welfare

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With al-Mas‘udi

Here one thing has remained. The great historian, al-Mas‘udi, has mentioned: “Zayd asked the advice of his brother, Abu Ja‘far (al-Baqir), when he wanted to go to Iraq to revolt against the Umayyads. Thus, the Imam advised him not to trust the Kufans, for they were perfidious and cunning. Indeed, they killed his grandfather, the Commander of the Faithful, peace be no him, stabbed his uncle al-Hasan, and killed his grandfather al-Husayn. However, Zayd insisted on asking (the Umayyads) for the truth. So, Abu Ja‘far (al-Baqir) said to him: 'I am afraid that you will be killed at al-Kanasa, in Kufa tomorrow.

Then Abu Ja‘far saw him off and told him that they would not meet each other.”[۶۱]' These words of al-Mas‘udi make the person understand that Imam Abu Ja‘far (al-Baqir) was alive when Zayd decided to revolt (against the Umayyads). Some of those who wrote about Zayd mentioned that, too. This is incorrect, for Imam Abu Ja‘far died in the year (۱۱۴ A. H.)[۶۲], and Zayd was killed in the year (۱۲۲A.H.). Perhaps al-Mas‘udi wanted to say that Zayd had a hunch of revolting against the Umayyads at that time. This is also incorrect. With this we end our talk about Zayd's life and his uprising that was the brightest of all the uprisings at that time and the most useful of them in serving the community.

Al-Husayn al-Asghar (the younger)

Al-Husayn the younger was Imam Zayn al-‘Abidïn's son. His mother was a slave-wife (umm walad).[۶۳] He was among the glorious figures of the Prophetic family, for he was meritorious, pious, and talented. The following are some of his affairs:

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His Religious Knowledge

He was among the prominent scholars of his time. He reported many traditions on the authority of his father, his aunt, Fatima, daughter of Imam al-Husayn, peace be on him, and his brother, Imam Abï~ Ja'far (al-Baqir), peace be on him.[۶۴] His son, Mohammed, reported on his authority the tradition of the Apostle of Allah, may Allah bless him and his family, concerning the murder of his son , Imam al-Husayn, peace be on him.[۶۵]

His Clemency and his Solemnity

Al-Husayn was clement and sober. The dignity of the pious and the righteous presented itself in him. The lineaments of light appeared on his face. Imam Abu Ja'far (al-Baqir) described him, saying: "As for al-Husayn, he is clement. He walks on the earth in humbleness. When the ignorant address him, he says: Peace"[۶۶]

His Devotion and his Piety

He was pious and devout. He feared Allah very much. Sa'ï~d, the companion of al-Hasan b. Sahib, said: "I did not see anyone who feared Allah more than al-Hasan b. Salih till I came to Medina. So, I saw al-Husayn b. 'Ali b. al-Husayn. I saw that nobody feared Allah more than he did. (It was) as if he had been taken into the fire (of Hell) and then taken out of it because of the intensity of his fear."[۶۷]

Ahmed reported on the authority of his father, who said: "I saw 'Ali b. al-Husayn pray, so I said: 'He will not put down his hand until his prayer for all creatures is answered.'"[۶۸]

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Al-Husayn grew up in the center of piety and devotion and in the origin of wisdom and virtue of Islam. His father, Imam Zayn al-'Abidïn, fed him with his ideals and his psychological perfect qualities. Thus, he was similar to his father in cleaving to Allah, .refraining from this world, and conforming to the religion

His Death

He died in Medina (Yathrib) at the age of about (۵۷ years).[۶۹] It was said that he died at the age of (۷۴ years).[۷۰] He was buried beside his father, Imam Zayn al-'Abidïn, and his .brother, al-Baqir, at the (cemetery) of Baqi' al-Gharqad

Abd Allah al-Bahir'

Point

He was the son of Imam Zayn al-'Abidïn, peace be on him. He was Imam al-Baqir's full brother. He was among the glorious children of the pure Imams, for he was :knowledgeable, pious, and devout. We will mention briefly some of his affairs

His Nickname

He was nicknamed al-Bahir because he was handsome. The historians said: "(The people) looked at his handsomeness when he attended a certain meeting. Everybody respected [and admired him."[۷۱

His Religious Knowledge

He was among the prominent scholars. His father, Imam Zayn al-'Abidïn, took care of educating him. He fed him with his sciences and his outstanding qualities. The historians said: "He was among the jurists of the members of the house (ahl al-Bayt), peace be on them."He reported many traditions on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family. He related traditions to the people. Thus, they reported the traditions on his authority.[۷۲] He reported directly on the authority of his grandfather, the Commander of the Faithful, peace be on him, and on the authority of his grandfather, Imam al-Hasan, peace be on him. 'Ammara b. Ghuzayya, Musa b. 'Aqaba, 'Isa b. Dinar, and Yazï~d b. Abï~ Zyyad reported on his authority. Ibn Hayyan numbered him among the reliable (narrators). Al-Turmidhi and al-Hakï~m

[regarded his traditions as correct.[۷۳

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His Authority over the Heirlooms of the Prophet

Abd Allah assumed on behalf of his brothers the heirlooms of the Prophet, peace be on' him, and of Imam (‘Ali), the Commander of the Faithful, peace be on him.[۷۴] He divided their revenues according to the will of the Prophet, may Allah bless him and his family, .and of Imam (‘Ali), the Commander of the Faithful

His Death

He died at the age of (۵۷ years).[۷۵] The references have not mentioned the year when he .died or the place where he was buried

Umar al-Ashraf'

He was the son of Imam Zayn al-‘Abidïn, peace be on him. His mother was a slave-wife. Al-Mukhtar bought her for a hundred thousand dirhams. Then he sent her to Imam Zayn al-‘Abidïn. She bore him ‘Umar, Zayd, and ‘Ali.[۷۶] ‘Umar al-Ashraf was among the most :meritorious people. His affairs are as follows

His Kunya

He was given the kunya of Abu ‘Ali. It was said that he was given the kunya of Abu ".Ja‘far.[۷۷] The Shaykh (al-Tusi) said: "He was given the kunya of Abu Hafs

His Nickname

He was nicknamed al-Ashraf to distinguish him from ‘Umar al-Attraf, the uncle of his father. Sayyid al-Muhanna said: "(He was nicknamed so) because he obtained honor and outstanding merit from his grandfather, al-Husayn, peace be on him, who was born from the Mistress of the Women of the World, Fatima the Chaste, peace be on her, while ‘Umar al-Attraf obtained honor from his father, Imam (‘Ali), the Commander of the Faithful. "Our master, Imam al-Khu'i, commented on this, saying: "Through his lineage, his outstanding [merit, his piety, ‘Umar al-Ashraf is more honorable than ‘Umar al-Attraf."[۷۸

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His Religious Knowledge

He was a meritorious (religious) scholar. The Shaykh (al-Tusi) numbered him among the companions of his brother, Imam al-Baqir. He reported on the authority of his father. Fatr b. Khalifa reported on his authority.[٧٩]

His Authority over the Heirlooms of the Prophet

He undertook the heirlooms of the Prophet, may Allah bless him and his family, and of Imam (‘Ali), the Commander of the Faithful, peace be on him. Al-Husayn b. Zayd said: “I saw my uncle, ‘Umar, make a condition on him he bought (Imam) ‘Ali's heirlooms that he should break so-and-so in the wall and should not prevent those who entered them from eating.”[٨٠] This indicates his generosity, his nobility, and his humanity.

His Death

He passed away at the age of (٦۵ years).[٨١] The references have not mentioned the year when he died or the place where he was buried. They have neglected that.

Ali’

He was Imam Zayn al-‘Abidïn's son. He died at Yanbu‘ and was buried there.[٨٢] He was thirty years old.[٨٣] We have not found a full biography about his life. Biography and lineage references have neglected him. With this we end our talk about the righteous Sharifs from the brothers of the Imam.

Imam al-Baqir's Children

As for the Imam al-Bqir's children, they were from the good ones of the Prophetic family and from the glorious figures of the Moslems, for they were rightly-guided and righteous. Moreover, they refrained from the sins of the world. The Imam educated them with his noble morals. He planted in their souls his outstanding natures and his high ideals. Thus, they represented his great soul whose aroma prevailed the world. As for his pure male descendants, they are as follows:

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Ibrahï~m .۱

He was the son of Imam al-Baqir, peace be on him. His mother was Umm Hakï~m, the daughter of Usayd b. al-Mughï~ra b. al-Akhnas al-Thaqafi.[۸۴] We have found no .information about him

Imam Ja'far .۲

He was the master of the children of his father, the leading Imam after him, among the glorious figures of this world, and the vanguard of the geniuses of the world. That is because he made an immense development on the intellectual and the scientific levels. Among them was his creation in chemistry. Jabir b. Hayyan, who was the glorious figure of the Arab east, studied this science under him. This science is regarded as the creative means for the technological progress in the world. Modern sciences have not discovered many of the chemical theories which the Imam made nor have the specialists known.[۸۵] Imam Ja'far (al-Sadiq) is regarded among the early theologians and philosophers. Hisham b. al-Hakam, who is regarded as a wonderful example of these studies, studied .under him

Imam Ja'far founded the rules and principles of the Islamic jurisprudence after his pure grandfathers. He took care of this science very much. Rather he devoted himself to it. The juristic encyclopedias are full of what has been reported on his authority. Thus, most chapters and branches has been reported on his authority. Moreover, he took care of other Islamic sciences, such as the science of tradition, interpretation (of the Koran), and morals. History has never known a person more knowledgeable and meritorious than him, except his grandfathers, peace be on them. If we want to talk in detail about his .character, then we are in need of a big encyclopedia

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Abd Allah'.۳

He was the son of Imam al-Baqir, peace be on him. His mother was Umm Farwa, daughter of al-Qasim b. Mohammed b. Bakr.[۸۶] His father brought him up and took care of educating him. So, he was among the virtuous 'Alids. He died a martyr. A sinful Umayyad gave him poison to drink. The historians said: "The Umayyad came to him. However, 'Abd Allah was afraid of him and said to him: 'Do not kill me. I will intercede for [you with Allah.'"[۸۷

However, the Umayyad paid no attention to him and forced him to drink the poison. When he was given the poison to drink, his bowels were cut off. He remained alive for a short time, and then he passed away.[۸۸] He went as a martyr to Allah. He was similar to his grandfathers whom the evil powers and the sinful souls killed. Those evil souls killed them .because they belonged to the original lineage that raised the banner of human dignity

Ali'.۴

He was the son of Imam al-Baqir, peace be on him. He lived under the care of his father. He followed his father's guidance and behavior. Thus, he was an example of virtues and perfection. He was nicknamed al-Tahir (the pure one), for his soul was pure and his position was great. He died in a village, at al-Khalis near Baghdad. In his (book) al-Tarï~kh, Muhib al-Dï~n b. al-Najar said: "The shrine of al-Tahir is in a village, at al-Khalis near Baghdad. An old grave has appeared in it. A stone is on it. On the stone it has been written: In the name of Allah, Most Gracious, Most Merciful. This is the shrine of al-Tahir 'Ali b. Mohammed b. 'Ali b. al-Husayn b. 'Ali b. Abï~ Talib, peace be on him. "The rest of the stone broke down. So a dome of adobes has been built over it. There was a shaykh called 'Ali b. Na'ï~m. The Shaykh was among the secretaries. He assumed writing the Divan of al-Khalis. So, he decorated the shrine and hung brass lamps in it. Then he built a wide courtyard around it. Thus, the shrine has become among the shrines which are visited.[۸۹] It was reported on the authority of the author of ' Riyad al-'Ulama' that the grave of 'Ali is [in Kashan and that there is a great dome over it and that it has clear miracles.[۹۰

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Abd Allah’.۵

His mother was Umm Hakï~m, daughter of Usayd b. al-Mughï~ra al-Thaqafi.[۹۱] He died during the lifetime of his father.[۹۲] We have not found a full biography in the references .which we have

The Ladies of Virtue from his Daughters

As for the ladies of virtue from his daughters, they are as follows: Zaynab whose mother was a slave-wife. Umm Salama[۹۳] whose mother was a slave-wife. She was the mother of Isma‘ï~l b. al-Arqat. Her son, Isma‘ï~l, became ill. So, she hurried frightened to Imam al-Sadiq. He ordered her to go into the house and say two ruk‘as and supplicate with this supplication: “O Allah, surely You granted him to me while he was nothing. O Allah, I ask .you to grant him to me. So, lend him to me. ”[۹۴] She did that, and Allah healed him

With this we end our talk about the righteous Sharifs from the children of the Imam, .peace be on him

Footnote

.Abd Allah was Imam al-Baqir’s full brother’ [۱]

.Safinat al-Bihar, vol.۲, p.۲۷۳ [۲]

.Ibn ‘Asakir, al-Tahdhib, vol.۶, p.۱۸ [۳]

.Al-Hada’iq al-Wardiya, vol.۱, p.۱۴۳ [۴]

.Koran, ۹, ۱۱۱ [۵]

.Koran, ۳, ۱۶۹ [۶]

.Koran, ۴, ۹۵ [۷]

.Al-Roud al-Nadir, vol.۱, p.۵۲ [۸]

.Maqatil al-Talibiyyin, p.۱۲۸ [۹]

.Ibid, p.۱۳۰ [۱۰]

[۱۱] Ibid, p.۱۲۸.

[۱۲] Al-Khara'ijj wa al-Jara'ih, p.۳۲۸.

[۱۳] Imam Zayd, Muqaddamat al-Musnad, p.۸.

[۱۴] Ibid, p.۷.

[۱۵] Al-Maqrizi, Al-Khutat wa al-Athar, vol.۲, p.۴۴۰.

[۱۶] Al-Millal wa al-Nihal, vol.۲, p.۲۰۸.

[۱۷] Wafayat al-A'yan, vol.۵, p.۶۰.

[۱۸] Mohammed Abu Zahra, Imam Zayd, p.۲۲۵.

p: ۷۸

.Al-Hada'iq al-Wardiya, vol.۱, p.۱۴۴ [۱۹]

.Zahr al-Adab, vol.۱, p.۸۷ [۲۰]

.Al-Ya'qubi, Tarikh, vol.۲, p.۳۹۰ [۲۱]

.Umdat al-Talib, vol.۲, p.۱۲۷' [۲۲]

.Ibid [۲۳]

.Zahr al-Adab, vol.۱, p.۱۱۸ [۲۴]

.Ibn 'Asakir, al-Tahdhib, vol.۶, p.۲۲ [۲۵]

.Ibn al-Athir, al-Kamil, vol.۵, p.۸۴ [۲۶]

.Sharh al-Nahjj, vol.۱, p.۳۱۵ [۲۷]

.Ibn al-Athir, al-Kamil, vol.۵, p.۸۴ [۲۸]

.Umdat al-Talib' [۲۹]

.Maqatil al-Talibiyyin, p.۱۲۹ [۳۰]

.Taysir al-Matalib, pp.۱۰۸-۱۰۹ [۳۱]

.Roudat al-Kafi [۳۲]

.Al-Majjlisi, al-Amali, p.۵۴ [۳۳]

.Mu'jam Rijal al-Hadith, vol.۷, pp.۳۵۰-۳۵۸ [۳۴]

.Maqatil al-Talibiyyin, p.۱۲۹ [۳۵]

.Taysir al-Matalib, pp.۱۰۸-۱۰۹ [۳۶]

.Al-Roud al-Nadir, vol.۱, p.۷۵ [۳۷]

.Maqatil al-Talibiyyin [۳۸]

.Al-Kamil, vol.۵, p.۵۶ [۳۹]

.Maqatil al-Talibiyyin [۴۰]

.Ansab al-Ashraf, vol.۳, p.۲۰۳ [۴۱]

.Al-Tabari, Tarikh, vol.۸, p.۲۷۳ [۴۲]

.Umdat al-Talib, vol.۲, p.۱۲۷’ [۴۳]

.Al-Hada’iq al-Wardiya, vol.۱, p.۱۴۸ [۴۴]

.Ansab al-Ashraf, vol.۳, p.۲۰۲ [۴۵]

.Ibid [۴۶]

.Al-Muqrim, Zayd al-Shahid [۴۷]

.Ibn Abi al-Haddid, Sharh [۴۸]

.Al-Niza‘ wa al-Takhasum, p.۷ [۴۹]

.Ansab al-Ashraf, vol.۳, p.۲۹۲ [۵۰]

.Al-Tabari, Tarikh, vol.۸, p.۷۷ [۵۱]

.Umdat al-Talib, p.۲۵۸’ [۵۲]

.Al-Sira al-Halabiya, vol.۱, p.۳۲۷ [۵۳]

.Ansab al-Ashraf, vol.۳, p.۲۵۵ [۵۴]

.Ibid [۵۵]

.Maqatil al-Talibiyyin, pp. ۱۴۸-۱۴۹ [۵۶]

.Ibid, p.۱۵۰ [۵۷]

.Ansab al-Ashraf, vol.۳, p.۲۵۶ [۵۸]

.Maqatil al-Talibiyyin, pp. ۱۴۷ [۵۹]

.Al-Ya‘qubi, Tarikh, vol.۲, p.۳۹۱ [۶۰]

.Murujj al-Dhahab, vol.۳, p.۱۳۹ [۶۱]

.Ibn al-Athir, Tarikh, vol.۴, p.۲۱۷ [۶۲]

.Umdat al-Talib, vol.۲, p.۲۹' [۶۳]

.Al-Mufi~d, al-Irshad, p.۳۰۲ [۶۴]

.Mu'jam Rijal al-Hadith, vol.۶, p.۴۴ [۶۵]

.Safinat al-Bihar, vol.۲, p.۲۷۳ [۶۶]

.Al-Mufi~d, al-Irshad, p.۳۰۲ [۶۷]

.Umdat al-Talib, vol.۲, p.۲۹' [۶۸]

.Mu'jam Rijal al-Hadith, vol.۶, p.۴۴ [۶۹]

.Umdat al-Talib, vol.۲, p.۲۹' [۷۰]

.Ibid, p.۱۲۷ [۷۱]

.Al-Mufi~d, al-Irshad, p.۳۰۰ [۷۲]

.Tahdhib al-Tahdhib, vol.۵, p.۳۲۴ [۷۳]

.Al-Mufi~d, al-Irshad, p.۳۰۰ [۷۴]

.Umdat al-Talib, vol.۲, p.۱۲۷' [۷۵]

p: ۷۹

.Ibid [۷۶]

.Mu'jam Rijal al-Hadith, vol.۱۳, p.۵۴ [۷۷]

.Ibid [۷۸]

.Ibid [۷۹]

.Safinat al-Bihar, vol.۲, p.۲۷۳ [۸۰]

.Umdat al-Talib, vol.۲, p.۱۲۷' [۸۱]

Mu'jam al-Buldan, vol.۵, p.۴۵۰. Yanbu' is to the right of Radwa for those who leave [۸۲] from Medina to the sea. It belonged to the sons of al-Hasan. It has abandunt fresh springs, water and plants. Some of them said that it was a fort with date-palms. In it there were the religious endowments of Imam 'Ali, the Commander of the Faithful, peace be on .him. His sons inherited them

.Umdat al-Talib, vol.۲, p.۱۲۹' [۸۳]

.Mir'at al-Zaman fi~ Tawarikh al-A'yan, vol.۵, p.۷۸. Ibn Sa'd, al-Tabaqat, vol.۵, p.۳۲۰ [۸۴]

Dr. Mohammed Yahya al-Hashimi has mentioned that in his book Imam al-Sadiq [۸۵] '.Mulhim al-Ki~mya

.Al-Mufi~d, al-Irshad, p.۳۰۳ [۸۶]

In his speech:" I will be a helper for you against Allah." He meant that he would be an [۸۷] .intercessor for him with Allah

.Ghayat al-Ikhtisar, p.۶۴. Safi~nat al-Bihar, vol.۱, p.۳۰۹ [۸۸]

.Ghayat al-Ikhtisar, p.۶۳ [۸۹]

.Safi~nat al-Bihar, vol.۱, p.۳۰۹ [۹۰]

Al-Mufi~d, al-Irshad, p.۳۰۳. Sayyid Kazim Yamani, al-Nafha al-'Ambariya. It is among [۹۱] the manuscripts of Imam Kashif al-Ghita' Public Library. 'Abd Allah has not been mentioned in Jamharat Ansab al-'Arab nor has he been mentioned in 'Umdat al-Talib nor

.has he been mentioned in Mir'at al-Zaman

[۹۲] .Al-Sirat al-Sawi, p.۱۹۴

[۹۳] Mir'at al-Zaman fi~ Tawarikh al-A'yan, vol.۵, p.۷۸. Ibn Sa'd, al-Tabaqat, vol.۵, p.۲۳۰. In al-Nafha al-'Ambariya, his daughters were Zaynab the elder, Zaynab the younger, and .Umm Kulthum

[۹۴] .Safi~nat al-Bihar, vol.۱, p.۳۰۹

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CHAPTER IV

ADMIRATION AND GLORIFICATION ۱

The learned, the scholars, the researchers, and the authors glorified Imam al-Baqir, peace be on him. They acknowledged his outstanding merits and his priority in knowledge to those other than him. They unanimously agreed that he was the greatest scholar whom the Islamic and the Arab world has ever known. The following are some of their :words concerning him

Imam al-Sadiq .۱

Imam Abu 'Abd Allah al-Sadiq, peace be on him said: "My father was then the best [Mohammedan on the surface of the earth."[۱

This means that Imam al-Baqir was then the best of all the Moslems in knowledge, devotion, conforming to the religion, and the like through which the Moslem person .becomes high

Mohammed b.al-Munkadir .۲

Mohammed b. al-Munkadir was among those who were contemporary with Imam Zayn al-'Abidïn and his son, Imam al-Baqir, peace be on him. He stated his impressions of him, saying: "I did not think that 'Ali b. al-Husayn would leave a successor similar to him in outstanding merits, abundant knowledge, clemency, etc. , till I saw his son, Mohammed. ["[۲

Sudayf al-Makki .۳

Sudayf al-Makki was among the companions of Imam Abu Ja'far (al-Baqir). He communicated with him. He was among those who admired and glorified him. He said: "I [have never seen a Mohammedan similar to him."[۳

Hisham b. 'Abd al-Malik .۴

As for Hisham, he was among the most spiteful towards the Imam and among the most mortal enemies of his. Still, he acknowledge the high rank of the Imam and his great importance. Thus, he addressed him, saying: "O Mohammed, Quraysh will lead Arabs and

[non-Arabs as long as there are (persons) among them similar to you."[۴

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Al-Mansur al-Dawanï~qi .۵

At an assembly), Imam al-Baqir, peace be on him, talked about the Oa'im (the one who) will undertake the office of the Imamate) of the family of Mohammed, may Allah bless him and his family, and the Mahdi (the rightly-guided one) of the this community. Al-Mansur al-Dawanï~qi was at the assembly. He was astonished at that. Thus, he told Sayf b. 'Umayr about what he had heard of the Imam, saying: "If all the people of the earth tell me (about that), I will not accept (it) from them. However, he is Mohammed b. 'Ali."[۵] These words indicate that he admired and glorified the Imam. If the people of the earth had told him about that, he would have not accepted (it) from them nor would he have believed them. However, the Imam told him about it. So, al-Mansur acknowledged that .the Imam was superior to all the people in truthfulness and reliability

'Abd Allah b.'Ata .۶

Abd Allah b. 'Ata' talked about the admiration, glorification, and humbleness of the scholars for the Imam (al-Baqir), peace be on him. He said: "I have never seen the scholars with (a person) inferior to them. (However, I have seen them) with Abï~ Ja'far (al-Baqir), for they behaved humbly and modestly before him, knew his right and his knowledge, and learned from him. Although al-Hakam b. 'Utayba was great and old, I saw him before al-Baqir to learn from him. He was like the boy before the teacher."[۶] He [added : "I saw al-Hakam with al-Baqir. He was like a helpless bird."[۷

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We must mention a brief idea about al-Hakam b. ‘Utayba to understand his scientific rank so that we are able to understand the vast sciences of Imam al-Baqir, peace be on him, and his high rank with the scholars. The narrators said : “Al-Hakam was among the greatest and the most important scholars of his time. “Mujahid b. Rumi said: “I saw al-Hakam in the mosque of al-Khif. The scholars of the people were around him. “Jarï~r reported on the authority of al-Mughï~ra, who said: “When al-Hakam came to Medina, the people left the praying-place of the Prophet, may Allah bless him and his family , for him to pray at it.”[۸] Ibn Sa‘d said: “He was a reliable jurist and prominent scholar. He had many traditions.”Al-Hakam had vast knowledge and a high rank. Nevertheless he was like a powerless boy before Imam al-Baqir. Therefore, the Imam was the most knowledgeable of all the people of his time in all sciences. The Shi‘a believe in this and .produce it as evidence in support of his abundant sciences

Jabir b.Yazï~d .۷

Jabir b. Yazï~d al-Ju‘fi was among the most famous Moslem scholars and among the greatest reporters of traditions. He was among those who studied under Imam Abu Ja‘far (al-Baqir), peace be on him. He reported seventy thousand traditions on the authority of the Imam, as al-Dhahabi said. He was among those who knew the Imam's scientific position. Thus, when he narrated traditions on his authority, he said: “The trustee of the [trustees and inheritor of the knowledge of prophets related to me.”[۹

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Jabir b. ‘Abd Allah .۸

The great companion (of the Prophet), Jabir b. ‘Abd Allah al-Ansari was famous for following the members of the House (ahl al-Bayt), peace be on them. He loved them very much. It was he who sent the greetings of the Prophet, may Allah bless him and his family, to Imam Abu Ja‘far (al-Baqir), peace be on him, as we have already mentioned. He was among those who understood the high rank of the Imam, peace be on him. He glorified and respected the Imam from his childhood. When he addressed him, he said: “You are the son of the best of all the creatures. Your father is the Lord of the Youth of Heaven.”[۱۰]

Ibn Hajar al-Haythami .۹

Shahab al-Dï~n, Ahmed b. Hajar al-Haythami, said: “Abu Ja‘far, Mohammed, was called al-Baqir. The word al-Baqir was derived from baqara al-ard, meaning he splits open the ground and lights the hidden things in it. Thus, the Imam brought to light hidden things, such as the treasures of sciences, the facts of the rules, the maxims, and the good things. He made them so clear that nobody misunderstands them except those with bad insight and corrupt interior. Concerning him it was said that he split open knowledge and collected it. He made famous his knowledge and raised it. His heart became clear. His knowledge and his deeds were honest. His soul became pure. His morals were noble. His times were spent in Allah's obedience. The tongues of describers fall short of depicting his marks in the positions of the gnostic. This quick talk is unable to encompass all his words on behavior and sciences.”[۱۱]

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These words display some bright sides of the life of Imam Abï~ Ja'far (al-Baqir), peace be on him. Among them was that he brought to light the treasures of sciences and the facts of the rules, while the people were unable to do that. We will talk about that in the .researches that follow

Ibn Kuthayr .۱۰

Abu al-Fida', al-Hafiz b. Kuthayr, wrote Imam al-Baqir's biography. Concerning him he said: "Al-Baqir was among the leading members of the next generation. He had a great rank. He was among the great figures of this community in knowledge, deeds, leadership, and honor. He was called al-Baqir, for he split open knowledge and concluded the rules. He remembered Allah. He was humble and patient. He was among the progeny of the Prophet. He was of a noble lineage. He was cognizant of the hearts. He wept very much. [He refrained from arguments and quarrels."[۱۲

Ibn Kuthayr talked about the vast sciences of the Imam. (He also talked about) his worship, his patience, his much weeping because of his fear of Allah, and his refraining from the argument and the disputes. Because of these qualities, the scholars admired .and glorified the Imam, peace be on him

ADMIRATION AND GLORIFICATION ۲

Abd al-Hamï~d al-Hanbali' .۱۱

Abd al-Hamï~d b. al-'Imad al-Hanbali wrote the Imam's biography. He said: "Al-Baqir' was among the jurists of Medina. He was called al-Baqir because he widely split open knowledge. He was among the Twelve Imams according to the faith of the Imami [(Shi'a)."[۱۳

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Al-Nabahani .۱۲

Shaykh Yousif b. Isma'i~l al-Nabahani said: "Mohammed al-Baqir b. 'Ali, Zayn al-'Abidïn, b. al-Husayn was one of the Imams of our masters, the noble members of the House (ahl [al-Bayt), and was among the prominent scholars."[۱۴

Al-Qirmani .۱۳

Ahmed b. Yousif Al-Qirmani wrote the Imam's biography. He said: "He was called al-Baqir, for he split open knowledge. He was, out of (all) his brothers, the successor and testamentary trustee of his father. He undertook (the office of) the Imamate after him. None of the sons of al-Hasan and al-Husayn showed the same ability in knowledge of religion, the laws, the knowledge of the Koran, the ways of life, and the techniques of literature, as Abï~ Ja'far (al-Baqir) did. The surviving Companions (of the Prophet) and the leading members of the next generation reported the principal features of religion on his [authority."[۱۵

Al-Dhahabi .۱۴

In many of his books, al-Dhahabi has written the Imam's biography. However, he was :irregular in some of his words, which are as follows

A. He said: "Al-Baqir was the best of the Hashimites at his time in outstanding merit, [knowledge, and righteousness."[۱۶

B. He said : "Al-Baqir was the lord of the Hashimites of his time. He was known as al-Baqir, [for he split open knowledge. Thus, he knew its hidden origin."[۱۷

C. He said : "Al-Baqir was among those who had knowledge, deeds, righteousness, honor, trust, and sedateness. He was appropriate for the succession (to authority). He was among the Twelve Imams whom the Imami Shi'a respect and in whose infallibility and .knowledge in all religion they believe

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Abu Ja'far (al-Baqir) was a qualified Imam. He recited Allah's Book. He was of great" importance. However, he was not the same level with b. Kuthayr in the Koran, nor was he the same level with Abï~ al-Zannad and Raï~'a in jurisprudence, nor was he the same level with Qattada and b. Shahab in memorizing and knowing the traditions."[۱۸] Al-Dhahabi deviated from the truth when he preferred b. Kuthayr, Abï~ al-Zannad, Raï~'a, Qattada, and b. Shahab to the Imam. Indeed these eminent men are not compared with his students, such as Zarara b. A'yun, Mohammed b. Moslem, and Jabir b. Yazï~d al-Ju'fi. This is because knowledge and outstanding merits which have been reported on their authority are much more than those which have been reported on the authority of Qattada and his group. The Imam (al-Baqir) debated with Qattada and defeated him. However, al-Dhahabi was narrow-minded. He bore malice and hatred against the family of the Prophet, may Allah bless him and his family, and their followers. He has mentioned !that in many of his researches. How wonderful what has been said concerning him is

.You are today called al-Dhahabi

(This name was derived from dhihab al-'aql (madness

.(not from al-dhahab (gold

Mohammed b. Abï~ Bakr .۱۵

Mohammed b. Abï~ Bakr, known as b. Hammad Dakkin died ۷۰۰ A. H. , said: "Our master Imam Mohammed, son of Imam Zayn al-'Abidïn, peace be on him, showed an outstanding merit in knowledge, asceticism, and righteousness. He was of noble reputation and great importance. None of the sons of al-Hasan and al-Husayn, peace be on them, showed the same ability in the knowledge of religion, traditions, the sunna, the knowledge of the Koran, the life of the Prophet, and the techniques of literature, as Abu Ja'far showed. The scholars of religion, the surviving Companions (of the Prophet), the leading members of the next generation, and the heads of the jurists of the Moslems reported on his authority. By virtue of his outstanding merit he became a signpost (of knowledge) to his family. Proverbs were coined about him and reports and verses were [written to describe him."[۱۹

Mohammed al-Jazri .۱۶

Mohammed b. Mohammed al-Jazri said: "Abu Ja'far, Mohammed b. 'Ali b. al-Husayn b. 'Ali b. Abï~ Talib, was called al-Baqir, for he split open knowledge. Thus, he knew its apparent and hidden (origins). He was the best of the Hashimites in knowledge, outstanding merit, and tradition."[۲۰]

Kamal al-Dï~n al-Shafi'i .۱۷

Kamal al-Dï~n al-Shafi'i said: "He was the one who split open knowledge (al-baqir) and gathered it. Then he made it famous. His heart was clear. His act was honest. His soul was pure. His morals were noble. His times were spent in Allah's obedience. His foot was steady at the place of devotion. The features of closeness (to Allah) and the purity of kindness appeared on him. Thus, virtues competed with each other for him, and qualities were noble through him."[۲۱]

Idrï~s al-Qarashi .۱۸

Idrï~s al-Qarashi said: "Mohammed b. 'Ali (al-Baqir) was the first to get the honor of the two origins, and the birth of al-Hasan and al-Husayn came together for him. He grew up on the virtue, purity, leadership, mastership, and knowledge. He followed the behavior of his pure grandfathers. He moved through the degrees of virtues and went deeply into high glorious deeds."[۲۲]

Jamal al-Dï~n .۱۹

Jamal al-Dï~n, Yousif b. Taghari Bardi al-Atabaki, said: "Abu Ja'far (al-Baqir) b. 'Ali, Zayn al-'Abidïn, b. al-Husayan, b. 'Ali b. Abï~ Talib was the Lord of the Hashimites at his time. He was among the Twelve Imams in whose infallibility the Rafida (the Shi'ites) believe."[۲۳]

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Mohammed al-Sabban .۲۰

Mohammed al-Sabban said: "As for Mohammed al-Baqir, he was the owner of sciences and was the brother of the details and the pleasant things. His miracles appeared. His hints in behavior were many. He was called al-Baqir, for he split open knowledge. Thus, he knew its hidden origin."[۲۴]

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Ibn Abï~ al-Haddï~~d .۲۱

Abd al-Hamï~d b. Abï~ al-Haddï~~d said: "Mohammed b. 'Ali al-Baqir was the Lord of the' Jurists of Hijaz (Saudi Arabia). The people learned jurisprudence from him and his son, Ja'far. He was called al-Baqir. Allah's Apostle nicknamed him so while he was not created yet. He (Allah's Apostle) announced good news to him. He promised Jabir to see him."[۲۵]

Shaykh al-Mufï~~d .۲۲

Shaykh al-Mufï~~d said: "Al-Baqir Mohammed b. 'Ali b. Al-Husayn, peace be on them, was out of (all) his brothers, the successor of his father, 'Ali b. al-Husayn, his testamentary trustee, and the one who undertook the office of Imam after him. He surpassed all of them through his outstanding merit in traditional knowledge, asceticism, and leadership. He was the most renowned of them, the one among them who was most esteemed by both non-Shi'a and Shi'a, and the most able of them. None of the sons of al-Hasan and al-Husayn, peace be on them, showed the same ability in knowledge of religion, traditions, the sunna, the knowledge of the Koran, the life of the Prophet, and the techniques of literature, as Abu Ja'far (al-Baqir) showed. The surviving Companions (of the Prophet), the leading members of the next generation, and the leaders of the Moslem jurists reported the principal features of religion on his authority. By virtue of his outstanding merit he became a signpost (of knowledge) to his family. Proverbs were coined about him and reports and verses were written to describe him."[۲۶]

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Abu al-Hasan al-Tubrisi .۲۳

Shaykh Abu al-Hasan al-Tubrisi said: "Indeed al-Baqir has become famous in the world, for he surpassed the creatures in knowledge, asceticism, and honor. None of the (grand) sons of the Apostle, may Allah bless him and his family, showed the same ability in the knowledge of the Koran, the traditions, the life of the Prophet, sciences, wise sayings, and literature, as he showed. The great surviving Companions (of the Prophet), the leading members of the next generation, and the jurists of the Moslems visited him frequently. The reporters of the traditions narrated that Allah's Apostle, may Allah bless him and his family, called him Baqir al-'Ilm (the one who splits open knowledge)."[۲۷]

Tajj al-Dï~n .۲۴

Tajj al-Dï~n b. Mohammed, the head of Aleppo, said: "Abu Ja'far, Baqir al-'Ilm (the one who splits open knowledge), was the first for whom the birth of al-Hasan and al-Husayn came together. He had vast knowledge and plentiful clemency. Many traditions and abundant knowledge were reported on his authority."[۲۸]

Mahmud b. Whayb .۲۵

Mahmud b. Whayb al-Baghdadi said: "His name al-Baqir was derived from baqara al-ard, meaning split open the ground and brought to light its hidden things. Thus, he brought to light the hidden things of the treasures of sciences, the facts of legal precepts and wisdom, and the pleasant things. He made them so clear that nobody misunderstands them except those with bad insight and corrupt interior. Concerning him, it was said that he split open knowledge and gathered it. He made famous his knowledge and raised it. Thus, his heart was clear. His knowledge and his deed were honest. His soul was pure. His morals were noble. His times were full of Allah's obedience. So, describers' tongues fall short of depicting his marks in the positions of the gnostic."[۲۹]

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Abbas al-Makki' .٢۶

Sayyid 'Abbas b. 'Ali al-Makki said: "Al-Baqir is among the Twelve Imams with the Imami (Shi'a). He was a great scholar. He was called al-Baqir, for he widely split open [knowledge."[٣٠

Sayyid Kazim al-Yamani .٢٧

Sayyid Kazim al-Yamani said: "Imam al-Baqir was the second grandson (of the Prophet) and the Fifth Infallible Imam in the opinion of those who believe in that. (He was) the fourth pious one in the opinion of all Moslem legal scholars. It was he who was given the [kunya of Abu Ja'far."[٣١

Ibn Taymiya .٢٨

Ibn Taymiya said: "Mohammed al-Baqir was the greatest of all the people in asceticism and worship. The prostration (in prayer) split open his forehead. He was the most knowledgeable of the people of his time. Allah's Apostle, may Allah bless him and his family, named him al-Baqir."[٣٢] Ibn Taymiya mentioned the tradition which Jabir reported. However, he refrained from what he said. He denied that the Prophet, may Allah bless him and his family, nicknamed (Mohammed) al-Baqir. He said: "(This tradition) has no origin with the people of knowledge. Rather, it is among the fabricated traditions."[٣٣] Surely, b. Taymiya bore malice and hatred against the members of the House (ahl al-Bayt), peace be on them, and their followers. He ascribed all stories and fables to them. Indeed Allah, knowledge, and history will punish him for that. Perhaps the .greatest punishment that has afflicted him is that all historians mistrust all his writings

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Al-Shaykhani .٢٩

Abd al-Qadir al-Shaykhani said: "Mohammed al-Baqir was the most famous of all the' people of his time, the most perfect of them in outstanding merits, and the greatest of them in nobility. None showed at his time the same ability in the knowledge of religion, traditions, the knowledge of the Koran, the life of the Prophet, and the techniques of [literature, as he showed."[٣۴

Al-Majlisi .٣٠

Shaykh al-Majlisi said: "None of the sons of al-Hasan and al-Husayn showed the same ability in sciences, the interpretation (of the Koran), theology, religious opinions, the lawful, and the unlawful, as he (al-Baqir) showed. The surviving Companions (of the Prophet), the leading members of the next generation, and the leaders of the Moslem jurists reported the principal features of religion on his authority. Among the Companions (of the Prophet) was Jabir b. 'Abd Allah al-Ansari. Among the leading members of the next generation were Jabir b. Yazï~d al-Ju'fi, and Kaysan al-Sakhtyani, the leader of the Sufis. Among the jurists were b. al-Mubarak, al-Zuhri, al-Awza'i, Abï~ Hanifa, Malik, al-Shafi'i, Zyyad b. al-Mundhir, and al-Nahdi. Among the authors were al-Tabari, al-Baladhari, and al-Khatib, in their books called 'Tarï~kh'. (The principal features of religion have been also reported on his authority in various books, such as:) al-Muwatti', Sharaf al-Mustafa, al-Ibana, Hulyat al-Awliya', al- Sinan by Abï~ Dauwd, al-Musnad by Abï~ Hanifa, al-Targhib by al-Asfahani, al-Basï~t by al-Wahidi, al-Tafsï~r by al-'Ayyashi, (al-Tafsï~r) by al-Zumakhshari, and Ma'rifat al-Usul by al-Sama'ani. They said:' Mohammed b. 'Ali. ' [Perhaps they said:' Mohammed al-Baqir. '"[٣۵

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The speech of al-Majlisi refers to the scientific aspect of the character of the great Imam, who encompassed all the sciences. Thus, the Moslem scholars studied jurisprudence, history, interpretation (of the Koran), and the techniques of maxims and literature under .him. This played an important role in developing Islamic thought

ADMIRATION AND GLORIFICATION ۴

Al-Nawawi .۳۱

Al-Nawawi said: "(Mohammed) al-Baqir was a leading member of the next generation. He was a skillful Imam. (The Moslem scholars) have unanimously agreed on his greatness. [He was numbered among the jurists and Imams of Medina."[۳۶

Abu Zar'a .۳۲

[Abu Zar'a said: "Abu Ja'far (al-Baqir) was among the greatest scholars."[۳۷

Ibn 'Anba .۳۳

Jamal al-Dï~~n, Ahmed b. 'Ali b. al-Husayn b. al-Muhanna b. 'Anba, said: "Mohammed al-Baqir had vast knowledge and plentiful clemency. His great position is more famous than [calling (someone's) attention to it."[۳۸

Ali b.'Isa al-Arbali' .۳۴

The minister, 'Ali b. 'Isa al-Arbali, talked about the high behavior of Abu Ja'far (al-Baqir), peace be on him. Then he ended his talk, saying: "Indeed al-Baqir's virtues are too many to count, and his outstanding merits are too high to encompass. When his glorious deed are numbered, glorious and laudable deeds prostrate themselves before them. That is because his honor surpassed the limit and reached the end. His great rank overcame security and reached the highest degree. His place in knowledge and act raised a thousand banners for him. How many a mark of righteousness, an expression of leadership, a sign of generosity, enthusiasm, noble rank, high lineage, glorious origin, purity of mother and father he had. He learned liberality and purity through the strongest means. If he competed with the sky for highness, he would be higher than it. If he wanted [the stars in their zenith, he would attain them."[۳۹

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Ahmed Fahmi .۳۵

Shaykh Ahmed Fahmi said : "Imam al-Baqir is the fifth Imam with the Imami (Shi'a). He , may Allah be blessed with him, was the most truthful of all the people, the best of them in [splendor, and the most wonderful of them in language."[۴۰

Farï~~d Wajdi .۳۶

Farï~~d Wajdi said: "Al-Baqir was a noble scholar and great lord. He was called al-Baqir [because he split open knowledge widely."[۴۱

Abu Zahrah .۳۷

Shaykh Abu Zahrah said : "His (Imam Zayn al-'Abidïn's) son, Mohammed (al-Baqir), was his heir in leading knowledge and obtaining guidance. So the scholars from all the Islamic countries came to him. All those who visited Medina went to Mohammed al-Baqir's house [to learn from him."[۴۲

Al-Talmasani .۳۸

Al-Talmasani said: "Mohammed b. 'Ali b. al-Husayn b. Abï~ Talib was Imam Ja'far al-Sadiq's father. He was called al-Baqir because he went deeply into knowledge. He was a [just, reliable member of the next generation and famous Imam."[۴۳

Abd al-Qadir al-Halabi' .۳۹

Abd al-Qadir al-Halabi said : "Al-Baqir was the first 'Alid who was between two 'Alids. He' was a member of the next generation with a great rank. He was a skillful Imam. (The Moslem scholars) have unanimously agreed on his Imamate and his greatness. (They) [numbered him as one of the jurists and Imams of Medina."[۴۴

These are some of the words which the great scholars and researchers made concerning Imam al-Baqir. They have recorded their admiration for the character of the Imam. They :have also revealed some dimensions of his bright life. Among them are the following

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Imam al-Baqir surpassed all the scholars of his time in knowledge and outstanding .۱ merits. No one was similar to him in scientific abilities and talents. He surpassed in outstanding merit and knowledge his brothers, the children of his uncles, and all the children of the Prophetic family who were the source of light and awareness in the earth.

The scholars of his time lowered themselves before him. They recognized his high .۲ scientific rank and his high authority for the Islamic world.

Imam al-Baqir had vast knowledge not only in Islamic jurisprudence but also in all .۳ sciences, such as theology, philosophy, interpretation (of the Koran), history, maxims, and literature. With that he became the bright signpost of Islamic sciences.

He brought to light the hidden origins of some sciences, which the people did not know .۴

He was the first pioneer of the scientific movement of his time. Thus, the scholars .۵ quoted from his pure knowledge. The researchers, the authors, and the writers took from his vast sciences.

He conformed to religion very much. He was very pious and feared Allah to the extent .۶ that he became one of the Imams of the pious and the repentant.

Footnote

Al-Bidaya wa al-Nihaya, vol.۹, p.۳۰۹ [۱].

Roudat al-Kafi~.Words similar to these have been mentioned in al-Ithaf bi Hub al- [۲] Ashraf (p.۵۳) and in Tahdhi~b al-Tahdhi~b, vol.۹, p.۳۵۲.

Al-Saduq, al-Amali, p.۲۹۷ [۳].

Diya' al-'Amilin, part ۱۱ on the Life of Imam Mohammed al-Baqir [۴].

Al-Ghazali, al-Fara'id, vol.۶, p.۱۴۳ [۵].

Uyyun al-Akhbar wa Funun al-Athar, p.۱۴. Similar words have been mentioned in'[۶] Hulyat al-Auliya' (vol.۳, p.۱۸۶), Shadhrat al-Dhahab (vol.۱, p.۱۴۹),Tari~kh by b. 'Asakir (vol.۵۱,p.۴۳), and Mir'at al-Jinan (vol.۱, p.۲۴۸)).

p: ۹۵

.Tahdhib al-Tahdhib, vol.۲, p.۱۳۳ [۷]

.Ibid, p.۱۳۴ [۸]

.Ibn Shar Ashub, al-Manaqib, vol.۴, p.۱۸۰ [۹]

.Bihar al-Anwar, vol.۱۱, p.۶۴ [۱۰]

.Al-Sawa‘iq al-Muhriqa, p.۱۲۰ [۱۱]

.Al-Bidaya wa al-Nihaya, vol.۹, p.۳۰۹ [۱۲]

.Shadharat al-Dhahab [۱۳]

.Jami‘ Karamat al-Awliya’, vol۱, p.۹۷ [۱۴]

.Akhbar al-Diwal, p.۱۱۱ [۱۵]

.(Tadhib al-Kamal, ۳/Q۴/۲۶۲ (manuscript [۱۶]

.Tadhkirat al-Huffaz, vol.۱, p.۱۲۴ [۱۷]

.Siyar A‘lam al-Nubala’, vol.۴, p.۲۴۱ [۱۸]

.Roudat al-A‘yan fi Mashahir Akhbar al-Zaman [۱۹]

.Ghayat al-Nihaya fi Tabaqat al-Qurra’, vol.۲, p.۲۰۲ [۲۰]

.Matalib al-Sa'ul fi~ Manaqib Al al-Rasul [۲۱]

.Uyyun al-Akhbar wa Funun al-Athar, p.۲۱۲’[۲۲]

.Al-Nijum al-Zahira, vol.۱, p.۲۷۳ [۲۳]

.Is‘af al-Raghibin, p.۳۱۶ [۲۴]

.Ibn Abi al-Haddid, Sharh [۲۵]

.Al-Mufid, al-Irshad, p.۲۹۳ [۲۶]

.Alam al-Wara bi Alam al-Huda, p.۲۶۸ [۲۷]

.Ghayat al-Ikhtisar, p.۴۰۱ [۲۸]

.Jawhart al-Kalam fi Madh al-Sada al-A'lam, p.۱۳۲ [۲۹]

.Nazhat al-Jalis, vol.۲, p.۳۶ [۳۰]

.Al-Nafha al-'Anbariya [۳۱]

.Minhajj al-Sunna, vol.۲, pp. ۱۱۴-۱۱۵ [۳۲]

.Ibid, p.۱۲۳ [۳۳]

.Al-Sirat al-Sawi, p.۱۹۴ [۳۴]

.Bihar al-Anwar, vol.۱۱, p.۸۴ [۳۵]

.Tahdhib al-Lughat wa al-Asma', vol.۱, p.۸۷ [۳۶]

.A'yan al-Shi'a, Q۱/۴/۴۸۵ [۳۷]

.Umdat al-Talib, vol.۲, p.۲۹' [۳۸]

.Kashf al-Ghumma, vol.۲, p.۳۶۳ [۳۹]

.Imam Zayn al-'Abidin, p.۱۸ [۴۰]

.Wajjdi, Da'irat al-Ma'ari, vol.۳, p.۵۶۳ [۴۱]

.Al-Imam al-Sadiq, p.۲۲ [۴۲]

.Al-Khafaji, Sharh al-Shafa, vol.۱, p.۲۹۲ [۴۳]

.Al-Hadith al-Mufahhas 'an Sharaf Nasl al-Imam 'Ali, p.۱۳۹ [۴۴]

CHAPTER V

THE QUALITIES OF HIS CHARACTER

Imam Abu Ja'far (al-Baqir), peace be on him, had all the noble qualities that made him appropriate for undertaking the spiritual and the temporal leadership of this community. Each of his qualities raised him to the top which no one reaches except the unique people

:of the time. He was as the poet said

p: ٩۶

.He was from the Hashimites whose glory was as high as the sky

.They made the people die of jealousy

They were the people for whom Allah wanted the noble

.qualities of religion and this world to be without time

Through his abilities and his talents the Imam was distinguished from the great men and the reformers. He was distinguished by his outstanding merits and his immortal deeds. He was distinguished by his clear lineage. He was distinguished by all that though which man :becomes high. Among the things by which he was distinguished are as follows

His Imamate

Allah endowed him with the Imamate and singled him out with the general authority on behalf of his grandfather, Allah's Apostle, may Allah bless him and his family. He was among his successors and his trustees whom the Prophet regarded as life-boats, the security of people, related to the Koran, and appointed as signposts (of knowledge) for his .community to protect it from divisions, discords, and crises

The Prophet, may bless him and his family, took intense precautions for the affair of his community. He appealed it not to be behind the caravan of the communities and the nations. He wanted glory and dignity for it. He wanted it to be the best community that was brought forth for the people. Thus, he took much care of the Caliphate and Imamate. He summoned the people to take care of it more than he summoned them to take care of any other religious obligations. That is because it is the solid base for developing his community in the intellectual, social, and political fields. He confined it to the pure Imams from the members of his House, who did not yield in all conditions to any material desire. .Rather they preferred Allah's obedience and the interest of the community to all things

p: ۹۷

Imam al-Baqir, peace be on him talked about his Imamate subjectively and inclusively. We will mention it when we talk about his intellectual and scientific heritage. As for his Imamate, the general and the private nominations indicated it. Among them was the nomination of Imam ('Ali), the Commander of the Faithful, peace be on him, and the Imamate of the pure Imams after him.[۱] There are other nominations for his Imamate. .We will mention them in the chapters that follow

Infallibility

Among the highest qualities of Imam Abu Ja'far (al-Baqir), peace be on him, were .infallibility and purity from deviation and atrocities

Indeed, infallibility is a favor from Allah, the Most High. He grants it to whomever He wills from His servants whose hearts He tests with belief , whom He purifies and chooses to carry out His message and reform His creatures. Infallibility is among the firm beliefs with the Shi'ites, and one of the basic principles for the Imamate with them. We will talk briefly :about it

The Definition of Infallibility

The Shi'ite theologians gave various definitions of infallibility. Among them is the definition of Shaykh al-Mufi~~d. He defined it as follows: Infallibility means refraining willingly from committing sins and abominations during the favor which Allah, the Most High, does for the person. The person who is singled out with the favor refrains from sins and leaving disobedience willingly.[۲] Concerning the definition of infallibility, scholar al-Hilli said: "It is a favor from Allah. He grants it to the person. With that, the person has no excuse to leave obedience and commit sins willingly."[۳] The Shaykh of the sect, Shaykh Tusi, defined it : "Infallibility means that the person refrains from sins when he is able to " .commit them

p: ۹۸

In the light of these definitions, infallibility is the absolute perfection of the soul, its perfect freedom from all the inclinations of desire, conceit, and recklessness, and refraining from committing any crime or sin whether intentionally or unintentionally. It is natural that no one is distinguished by that except him whom Allah chooses to convey His message and .to guide His creatures, whether the person is a prophet or an Imam

The Evidence for Infallibility

The Shi'ites produced enough undoubtable evidence in support of the infallibility of the Imam. Hisham b. al-Hakam, a Shi'ite theologian, produced wonderful evidence in support of infallibility. He said : "Indeed there are four reasons for sins. There is no fifth reason for them. These reasons are: envy, anger, miserliness, and desire. The Imam had none of these qualities. It is impossible for the Imam to be miserly for this world, for this world was under his ring. He was the trustee of the property of the Moslems. So, why was he miserly? It was impossible for him to be envious. That is because the person envies those who are superior to him. There was no one superior to him. So, why did he envy those who were inferior to him? It was impossible for him to be angry for a certain affair of this world. However, it was possible for him to be angry for Allah, the Great and Almighty. That is because Allah made it incumbent on the Imam to put punishments into practice. It was impossible for him (the Imam) to follow desires and prefer this world to the next world. That is because Allah made desirable the next world for him, as He made desirable this world for us. So, the Imam looked at the hereafter, as we look at this world. Thus, have you ever seen a person who prefers an ugly face to a pretty face, bitter food to delicious food, rough clothes to smooth clothes, and close immortal blessing to transient mortal [world?"[۴

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The Shi'ites produced enough reliable, rational and traditional evidence in support of the necessary infallibility of the Imams. Their theological books are full of them.[۵] Donna Ledson said: "The Shi'ite idea of infallibility has developed Islamic theology. Thanks to them for studying this matter not only in Islam but also in all the other religions."[۶] They were the first to open the door of scientific argument and conversation based on the .rational proofs that have fixed the affairs of their basic principles in the Imamate

His Clemency

As for clemency, it was the most prominent quality of Imam Abu Ja'far (al-Baqir), peace be on him. The historians have unanimously agreed that the Imam did not mistreat those who wronged him and were aggressive towards him. Rather he forgave them and treated them kindly. The historians have reported many examples of his clemency. :Among them are

An adherent of a revealed religion (kitabi) attacked the Imam, was aggressive towards .۱ " .(him, and addressed him with bitter words: "You are baqar (cows

" .However, the Imam treated him kindly. He smiled at him, saying: "No, I am Baqir

" .The adherent went on attacking the Imam, saying: "You are the son of the cook

The Imam smiled at him. This aggression did not excite him. Rather he said to him: "That " .is her job

:Still the adherent went on attacking the Imam, saying

" ....You are the son of the black woman"

:The Imam did not become angry. Rather he treated him kindly, saying

" .If you are truthful, may Allah forgive you. If you are a liar, may Allah forgive you"

Thus, the adherent admired the Imam's high morals that marked the morals of the prophets. Then he became Moslem.[۷]

۲. Among those wonderful examples of his clemency is a Syrian attended his assembly, listened to his lectures and admired them. Then the Syrian walked towards the Imam, saying: "Mohammed, I am afraid of your assembly. I do not love you. I say: No one is more hateful with me than you, the members of the House. I know that the obedience of Allah and the obedience of the Commander of the Faithful is through your hate. However, I think that you are an eloquent man with morals and good utterance. I visit you frequently because of your good manners!"

However, the Imam treated him kindly. Then the Syrians became righteous. He loved the Imam and followed him. He became a friend of the Imam till death came to him. Thus, he asked the Imam to pray over him.[۸]

Through these high morals, the Imam followed the example of his grandfather, the Apostle, may Allah bless him and his family, who could with his standard morals bring the hearts together, unify the feelings and the sentiments, and make the people follow the word of monotheism while they had been groups and parties. "Each party is rejoicing in that which is with them."

Doubts and Imaginations

Many doubts and imaginations have been raised about infallibility. The Shi'ites have been accused of inactivity and exaggeration. Those who criticized them said: "Indeed the Imams were like other people. They obeyed Allah and disobeyed him. They committed sins intentionally or unintentionally. There was no difference between them and other people.

p: ۱۰۱

I firmly believe that the violent attacks against the cleaving of Shi'ites to the infallibility of their Imams were launched to justify the Umayyad and the 'Abbasid kings who had given themselves great qualities and noble titles. They claimed that they were the servants of the religion and the caliphs of Allah in his earth. Still, they committed sins and crimes. Therefore, infallibility is not a condition for him who undertakes the affairs of Moslems. The Shi'ites have intensely denied that. They believe that the caliphate of those kings was illegal. That is because their deeds did not agree with the simplest rules of the Islamic religion. In other words, they went too far in practicing prostitution, amusement, and impudence. Moreover, their palaces became theaters for amusement, dance, and corruption. Thus, the poet said concerning al-Mahdi, the 'Abbasid Caliph, :

Banu Umayya (the sons of Umayya), wake up,

for your sleep has become long.

Indeed the Caliph is Ya'qub b. Dauwd.

O People, your caliphate has become lost.

Look for Allah's caliph between the flute and the lute.

The desire controlled the Caliph. Thus, he was between the flute and the lute. So, was it possible for him to be the Imam of the Moslems and caliph of Allah in the earth?

Islam took great care of the affair of the Islamic caliphate. That is because it is the important center for the happiness of the Moslems, their progress, and the development of their life. Thus, it is illogical to call those kings the caliphs of Allah in His earth, and His trustees (of authority) over His servants. Besides it is illogical to believe in the legality of their caliphate.

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The Shi'ites believe in the infallibility of their Imams, for their Imams were the most high example of man's perfection. The historians have unanimously agreed on that none of the Imams deviated from the right path or disobeyed Allah's orders and prohibitions. Didn't Imam ('Ali), the Commander of the Faithful, peace be on him, say: "By Allah, if I was given the seven regions and what is under their orbits to disobey Allah through taking a grain of barley from the mouth of a locust, I would not do (that). "This is the infallibility .which the Shi'ites ascribe to their Imams, peace be on them

Thus, there is neither inactivity nor exaggeration in this infallibility. Rather it was agreeing with the reality that indicated the behavior the Imams of the members of the House (ahl al-Bayt), peace be on them, who conformed intensely to the affairs of their religion, and preferred Allah's obedience to all things. Thus, the Holy Book has denoted their infallibility and their purity from deviation and sins. Allah, the Most High, said: "Allah only wants to keep away the uncleanliness from you, the members of the House, and purify you thoroughly. "The Great Prophet joined them to the Koran. He, may Allah bless him and his family, said: "I leave behind me among you two things which, if you cleave to them, you will never go astray that is the Book of Allah and my offspring from my family. They will never scatter (from you) till they lead you to me at the (sacred) waters of (Heaven). Falsehood does not come to the Holy Book from before it nor does it comes to it from behind it. Such is the pure family (of the Prophet). Otherwise the comparison between the .is incorrect

p: ۱۰۳

His Patience

Patience was among the personal qualities of the pure Imams from the members of the House (ahl al-Bayt), peace be on them. Indeed they were patient through the hardships of time and the misfortunes of the days. They bore the misfortunes which the creatures were unable to bear. At the plateau of Karbala', Imam Husayn, peace be on him, received the exhausting misfortunes, saying: "O Lord, I am patient towards Your decree. There is no god but You. "Imam al-Baqir, like his grandfathers, was patient towards the hardships :and the misfortunes, of which are the following

The people of) authority disparaged his pure grandfathers. They cursed them openly) .۱ on the pulpits and through the minarets (of the mosques). He , peace be on him, listened to that. However, he was unable to say even a word. He restrained his anger. He .entrusted the affair to Allah to judge among his servants with the truth

Among the hard misfortunes which the Imam endured was the headmen from the .۲ hirelings of the Umayyad authority who tortured severely and killed the followers of the members of the House (ahl al-Bayt), peace be on them. However, the Imam was unable to say even a word. That is because (the Umayyad) authority kept an intense eye on him. They surrounded him with their secret agents. They did not respond to any request from .him concerning the affair of his followers

Concerning the Imam's great patience, the historians reported that while he was sitting .۳ with his companions, he heard a loud cry from his house. One of his servants hurried to him and told him secretly (about the accident). However, the Imam, peace be on him, said to the servant: "Praise belongs to Allah for what he has given and praise belongs to Him for what he has taken. Prevent them from weeping. Prepare him for burial. Ask her to be calm and tell her: 'No harm will hit you. You are free for Allah because of the fear that has .'controlled you

p: ۱۰۴

Then the Imam went back to his conversation. The people were unable to ask him (about" the accident). Then his servant came to him and said to him: We have prepared him for burial. ' Thus, the Imam ordered his companions to pray over his son and to bury him. He told his companions concerning his son and said to them: ' He fell off a slave-girl who was carrying him and died.’”[۹] States change and civilizations perish while these ‘Alid morals .are immortal, for they represent the honor of humanity and its noble values

The historians said: “The Imam had a son. The son became ill. Thus, the Imam feared .۴ for his safety, for he loved him very much. Then the son died. So, the patience of the Imam became calm. Thus, it was said to him:‘We fear for your safety, son of the Apostle of Allah, may Allah bless him and his family.’ However, the Imam answered with calmness and satisfaction with the decree of Allah, saying: ‘Indeed we pray to Allah in what He [loves. If what we hate occurs, we do not oppose Allah in what He loves.’”[۱۰

Surely, the Imam habituated himself to patience. He faced the misfortunes of the world and the disasters of time with strong will and firm belief. He endured the misfortunes .without boredom, for he was desirous of the reward from Allah

His Honoring the Poor and Others

Among his high morals was that he glorified the poor and raised their position lest the people should see the abasement of the need on them. The historians said: “He ordered his family not to say to the beggar: ‘Beggar, take this.’ Rather he ordered them to say: ‘Servant of Allah, you are blessed.’[۱۱] He also ordered them to call the beggars with their [best names.”[۱۲

p: ۱۰۵

Surely, they are the morals of the Prophet, who came to make man high, to supply him .with glory and dignity, and to save him from submission and abasement

His Releasing the Slaves

The great Imam was fond of releasing the slaves and saving them from enslavement. He released a family of eleven slaves.[۱۳] He had sixty slaves. He released one-third of them [when he was about to die.[۱۴

His Spending on his Companions

The most enjoyable thing for the Imam in this world was spending on his companions. He did not tire of spending on them and those who came to him and hoped from him.[۱۵] Moreover, he entrusted his son al-Sadiq to spend on his companions and his students. For .he wanted them to devote themselves to proclaiming knowledge among the people

His Alms to the Poor of Medina

The Imam, peace be on him, did a lot of charity and favor for the poor of Medina (Yathrib). His alms for them were counted. They amounted eight thousands dinars.[۱۶] He gave them a dinar as alms every Friday. He said: "The alms on Friday is better than it is on the [other days."[۱۷

His Generosity and his Liberality

As for generosity, it was among the basic elements of the Imams of the members of the House (ahl al-Bayt), peace be on them. Indeed, they lent a helping hand to the poor and :the beggars. Concerning them, the poet said

p: ۱۰۶

If there was a custom of glory before them

.You would find it from them for miles

If you came to them, you would see among their houses

.generosity that protects you from the attitudes of beggary

The light of prophethood and noble deeds is burning in the old

[and the children from them.[۱۸

:Concerning them, al-Kumayt said

,They are rains and lions. When the people become hungry

.they (the Imams) are the shelter of the nurses of the orphans

:Concerning them, al-Kumayt also said

,If a cloud arises from them in a land

,then the plant is not prohibited

.nor is lightning without rain

:How wonderful what was said is! For it is appropriate for them

.They are generous and those who were before them were generous, too

.Their children after them are generous

.The people are a land in generosity and liberality

.When the generous are numbered, they (the Imams) are a sky

The Imam had a natural disposition for doing good, spending on the people, and making them happy. Ibn al-Sabbagh al-Maliki said: "Though Mohammed b. 'Ali b. al-Husayn (al-Baqir) had knowledge, outstanding merits, leadership, and Imamate, his generosity was apparent in Shi'a and non-Shi'a, he was famous for generosity for all people, and he was

[known for favor and kindness in spite of his big family and his middle condition."[۱۹

The historians said: "Imam al-Baqir was the least of the members of his House in money. Still, he was the greatest of them in provision."[۲۰] In spite of that, he gave generously what he had to help the poor and the deprived. The narrators have mentioned many :attitudes of his generosity. Among them are

p: ۱۰۷

Abd Allah b. 'Ubayd and 'Amru b. Dinar reported. They said: "When we met Abu Ja'far' .۱ Mohammed b. 'Ali (al-Baqir), he gave us money and clothes. Then he said: 'These had [been prepared for you before you met me.'"[۲۱

Sulayman b. Qaram reported: "Abu Ja'far (al-Baqir) gave us five hundred, six hundred, .۲ or one thousand dirhams. He was not tired of spending on the companions, those who [came to him, and those who hoped from him."[۲۲

Al-Hasan b. Kuthayr said: "I complained to Abï~ Ja'far Mohammed b. 'Ali (al-Baqir) of .۳ the need and the abandonment of the friends. He , peace be on him, was moved (by that). Then he said: Bad is the friend who takes care of you when you are rich and abandons you when you are poor. ' Then he ordered his servant-boy to take out a pouch in which were seven hundred dirhams. Then he said: 'Spend these (dirhams). When you have used [them, then inform me (of that).'"[۲۳

He, peace be on him, gave from a hundred to a thousand (dirhams) to the people who .۴ came frequently to his assembly. He liked sitting with them. Among them were 'Amru b. Dinar and 'Abd Allah b. 'Ubayd. He gave them gifts and clothes. Then he said to them: We [have prepared them for you since the beginning of the year.'"[۲۴

His retainer, Salma, reported: "His companions came to him. They did not leave him till .۵ he offered them delicious food and gave them good clothes and granted them dirhams. "Salma blamed him for that. Thus, he said to her: "Nothing is hoped in this world except the relatives and the companions."[۲۵] He used to say: "The world is not good except for the gift of the companions and the relatives."[۲۶] These are some of the attitudes which have been reported concerning his generosity and liberality. They indicate that kindness .and charity were among his elements and qualities

p: ۱۰۸

His Worship

Imam Abu Ja'far (al-Baqir), peace be on him, was among the Imams of the pious. He knew Allah to the extent that this knowledge included all his heart. He devoted himself to his Lord through a repentant heart. He was very excellent at obeying Him. As for the aspects of his worship, they are:

A. His Reverence in his Prayers

The historians reported that when he prepared himself for prayers, his color became yellow out of fear of Allah.[۲۷] He knew the mighty of Allah, the Exalted, the Creator of the universe and Giver of life. Thus, the Imam worshipped him as the pious and the repentant did.

B. His many Prayers

He said many prayers. The reporters said: "He said one hundred and fifty ruk'as by day and night."[۲۸] His scientific affairs and his general authority for the community did not divert him from saying many prayers. That is because the prayers were the most lovable thing with him, for they were the relationship between him and Allah.

C. His Supplications during his Prostration

It has been mentioned in the tradition: "The servant is closer to his Lord when he is prostrate (in prayer). Thus, during his prostration, the Imam, peace be on him, headed for Allah through his heart and his feelings. He whispered a supplication to Him sincerely. Some supplications have been reported on his authority. The following are some of them:

۱. Ishaq b. 'Ammar reported on the authority of Abï~ 'Abd Allah (al-Sadiq), who said: "I prepared bed for my father and waited for him till he came. When he went to his bed and slept, I went to my bed. One night he was late. After the people had slept, I went to the mosque to look for him. There was no one in the mosque except him. Suddenly, I saw him prostrating in the mosque. I heard him say:

p: ۱۰۹

O Allah, glory belongs to You. You are my true Lord. O My Lord, I am prostrating my self " in worship and slavery. O Allah, my deed is weak, so double it for me. O Allah, protect me from Your torment on the day when You raise Your servants from the dead. Forgive me. [Indeed You are the Most Forgiving, the Most Merciful."[٢٩

Abu 'Ubayda al-Hadha' reported: While Abu Ja'far (al-Baqir) was prostrating himself in .٢ :worship, I heard him say

O Allah), I ask You by Your beloved one, Mohammed, may Allah bless him and his family,)" ".to change my sins into good deeds and reckon me easily

:Then he said in the second prostration

I ask You by Your beloved one, Mohammed, may Allah bless him and his family, to suffice " ".me the provision of the world and weaken the terror before Paradise

:(Then he said in the third (prostration

I ask You by Your beloved one, Mohammed, may Allah bless him and his family, to " ".forgive me my few and many sins and accept the little work from me

(Then he said in the forth (prostration

I ask You by Your beloved one, Mohammed, may Allah bless him and his family, to make " me enter Paradise, to make me among its dwellers, and to save me from the burning fire [through Your mercy. May Allah bless Mohammed and his family."[٣٠

These supplications denote his intense attachment to Allah, his great turn to Him in .repentance, and his cleaving to His obedience

p: ١١٠

D. His Supplication during his Personal Prayers

Some supplications which he said during his personal prayers have been reported on his :authority. The following are some of them

O Allah, indeed, my enemy has followed his vigor, persisted on his enmity, and felt safe" from the consequence through the clemency that has included him. Thus, he has dared against You and disobeyed You when he has separated himself from You. O Allah, You have moments of wrath at night when they are asleep, by day when they are heedless, openly when they play, and suddenly when they are forgetful. Indeed the strangling rope has become more intense, the shackle has become stronger, the hearts have been eliminated, the minds are disguised, patience has perished and its strings are about to break. Surely, You observe the oppressive and see the grieved. The passing of overtaking does not hurry You and the prohibition of the forbidder does not make You powerless. Rather You act carefully. Your argument is intense and irrefutable in all circumstances. The weakness of humanity and the feebleness of mankind are in Your servants. The supreme power of divinity, the kingdom of creation, the violence of deliberateness, and .the punishment of perpetuation are for You

O Allah, if there is a reward in bearing patiently the cordiality of the supported one from" the oppressive and the sadness of him who sees from those who alternate you, then grant me more support and a help of directing till the time when Your will is valid towards him whom You make happy and him whom You make unhappy. Do me a favor to submit to Your inevitable decrees and to bear Your issued determinations. Grant me love for what You love from the past and the next (things), the immediate and the postponed (things). (Grant me) preference to what You choose from the close and the remote (things). In spite of that, do not deprive us of the sentiments of Your mercy and Your good [protection."[۳۱

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I do not think that there is a political document that showed the same ability in mentioning the situations of the country at that time as this supplication showed. That is because the Imam talked about the political crises from which the Moslems suffered during the days of the Umayyad government with which the Imam was contemporary, and especially as it concerns the tyrant, 'Abd al-Malik b. Marwan, who did his best to abase the Moslems and to force them to follow what they hated. He appointed over them the tyrant, al-Hajjaj b. Yousif al-Thaqafi, who wasted their religion and world and made trouble in the earth. He poured all kinds of oppression on the Moslems to the extent that the insights missed the mark, the hearts rose up to the throats, and patience was over. Thus, the Imam asked Allah to save the Moslems from their critical situation and to punish severely the .disobedient oppressive Umayyads

He, peace be on him, prayed to Allah with this supplication in his personal prayers: .۲ "Through Your favor and generosity. O You Who knows the obsessions of inner selves, the hidden places of consciences, and the facts of thoughts. O You Who is present for every unseen, remember every forgotten (person), have power over all things, see all (the creatures), the slowness has become far, the moment of death has approached, the .deed has become weak, and the hope is full of doubt

O Allah, You are the last as You are the first. You destroy whom You originate and turn " into wear. You entrust their deeds to them and make them carry their burdens till the time of their resurrection from their raise from the dead when the trumpet will be blown, the sky split open with the light, and coming out of the place of resurrection to the yard of the gathering. Their eyes will not revert to them and their hearts vacant. They will run into the worry of their past deeds. They will be asked for a long time when the had lived. There .they will be reckoned for what they had committed

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Their books will be wide open around their necks. They shall bear their burdens on their backs. There will be neither escape nor refuge from the punishment. The proof will confute them. So, they will live in the perplexity of the destination and the whisper of the noise. They will be deviated from the destination except him who Allah promised good. So, he will be safe from the fearful sight and the great coming. And he was not among those who disobeyed (Allah) in the world. He did not annoy Allah's friends nor did he enslave .them nor did he possess alone their rights

O Allah, indeed the hearts have risen up to the throats, the souls have come up to the" throats, and the lives have come to an end because of waiting (for Your ease), not because of the paucity of insight nor because of the accusation of a decree, but because they have disobeyed You, opposed Your orders and prohibitions, played with Your .friends, and supported Your enemies

O Allah, therefore, approach that which has become close, bring that which has become" imminent, achieve the thoughts of those who are certain (of You), and make the believers achieve their hopes in establishing Your justice, supporting Your religion, and showing [Your proof."[۳۲

This Holy Supplication denotes that Allah has vast knowledge. He encompasses all things whether they are seen or unseen. It also denotes the hereafter. Moreover, it indicates that people will be raised from the dead on the Day of Judgment to be reckoned by Allah. They will carry on their backs the sins of what they had done in the world. They will be asked about what they had committed. They will be reckoned for what they had done. No one will be safe from that fearful sight except those whom Allah promised good, those who had not mutinied against (Allah) in the world nor had they enslaved Allah's servants. Worth mentioning, in this supplication, the Imam confronted the Umayyad rulers possessed alone the property of Allah and enslaved his servants. Thus, the hearts had risen up to the throats because of their oppression and tyranny, as the Imam, peace be .on him, said

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His Pilgrimage

When Imam Abu Ja'far (al-Baqir), peace be on him, made the pilgrimage to Mecca, he dedicated himself to Allah and turned to Him in repentance. The marks of humility and obedience appeared on his face. His retainer, Aflah, reported: [I performed the hajj with Abï~ Ja'far, Mohammed al-Baqir. When he entered the mosque, he wept loudly. So, I said [:to him

May my father and mother be ransom for you, the people are waiting for you. If you" ".please, weep quietly

However, the Imam paid no attention to him. Rather he said to him: "Aflah, woe unto you! I am weeping loudly in order that Allah may look at me through his mercy. So, I will win it ".tomorrow

Then the Imam circumambulated the Kaaba, and he came to pray behind the standing place (of Prophet Abraham). When he ended (his prayers), the place of his prostration became wet out of the tears of his eyes.[۳۳] One time when he, peace be on him, performed the hajj, the pilgrims surrounded him and crowded around him. They asked him for legal opinions concerning the affairs of their religion. The Imam answered them. Thus, the people admired his vast knowledge. They asked each other about him. So, one :of his companions introduced him to them, saying

This is the one who has split open the knowledge of the apostles. This is the one who has" explained the ways. This is the best one who became firmly established in the backs of the owners of the ship. This is the (grand)son of Fatima, the Chaste. This is the (grand)son [of Mohammed, Khadija, 'Ali, and Fatima. This is the standing signpost of religion."[۳۴

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The references have not mentioned the number of his pilgrimages to the Sacred House of .Allah, for they have neglected that

His Whispered Prayer with Allah and Others

The Imam, peace be on him, said whispered prayers with Allah in the darkness of night. :Among what he said in his whispered prayer is

You have ordered me, but I have not followed Your order. You have prevented me, but I " [have not followed Your prevention. Here I am, Your servant before You."[۳۵

His Praising Allah

The historians said: "He always remembered Allah. His tongue praised Allah constantly. He walked and praised Allah. He spoke to the people, but that did not divert him from praising Allah. He gathered his children and ordered them to praise Allah till the sun rose. He also ordered them to recite the Koran. He ordered those who could not read to praise [Allah."[۳۶

His Renouncing Worldly Pleasures

Imam Abu Ja'far (al-Baqir), peace be on him, renounced all the worldly pleasures. He turned away from the ornament of life. He did not furnished his house. Rather he spread out a mat at his sitting-place.[۳۷] He looked deeply at life. He considered carefully all its affairs. Thus, he renounced its pleasures and devoted himself to Allah through a :repenting heart. Jabir b. Zayd al-Ju'fi said: Mohammed b. 'Ali (al-Baqir) said to me

".Jabir, I am grieved and my heart is busy"

.What is your grief? What has made your heart busy?"asked Jabir"

The Imam, peace be on him, spoke to him about what had made him grieved and made :him renounce this world, saying

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Jabir, whoever enters the religion of Allah, the Great and Almighty, through a pure heart," it (Allah's religion) diverts him from other than Allah. Jabir, what is the world? What may it be? Isn't it a mere riding animal you ride or a garment you wear or a woman you [marry?"[۳۸

Many words have been reported on his authority. They urge (people) to renounce worldly pleasures, and to cleave to Allah. Meanwhile they warn them of the vanities and sins of the world. We will mention that in this book. With this, we end our talk about some of the .aspects of the Imam's bright character

Footnote

.Al-Saffar, Basa'ir al-Darajat, p.۱۰۸ [۱]

.Sharh 'Aqa'id al-Saduq, p.۱۱۴ [۲]

.Tawfiq al-Tatbiq, p.۱۶ [۳]

.Aqidat al-Shi'a, p.۳۱۷' [۴]

.Al-'Allama al-Hilli, al-Alfayn [۵]

.Al-Shaykh al-Mufid, Awa'il al-Maqalat fi al-Madhahib al-Mukhtara

.Al-'Allama al-Hilli, Minhajj al-Karama

.Nazariyat al-Imama lada al-Shi'a al-Ithna 'Ashariya, p.۱۳۴ [۶]

.A'yan al-Shi'a, ۴/Q۱/۵۰۴ [۷]

.Bihar al-Anwar, vol.۱۱, p.۶۶ [۸]

.Uyyun al-Akhbar wa Funun al-Athar, p.۲۱۸' [۹]

.Tarikh Dimashq, vol.۵۱, p.۵۲. Ibn Qutayba, 'Uyyun al-Akhbar, vol.۳, p.۵۷ [۱۰]

.Uyyun al-Akhbar, vol.۳, p.۲۰۸' [۱۱]

.Al-Bayan wa al-Tabiyyin, p.۱۵۸ [۱۲]

.A'yan al-Shi'a, Q۱/۴/۴۷۲

.Sharh Shafiyat Abi Firas, vol.۲, p.۱۷۶ [۱۳]

.Ibid [۱۴]

.Ibid [۱۵]

.Ibid [۱۶]

.A'yan al-Shi'a, Q۱/۴/۴۷۱ [۱۷]

.Zahr al-Adab, vol.۱, p.۹۴ [۱۸]

.Al-Fusu al-Muhimma, p.۲۲۷ [۱۹]

.A'yan al-Shi'a, Q۱/۴/۱۷۱ [۲۰]

.Al-Irshad, p.۲۹۹ [۲۱]

.Ibid [۲۲]

.Safwat al-Safwa, vol.۲, p.۶۳ [۲۳]

.Uyyun al-Akhbar wa Funun al-Athar, p.۲۱۷' [۲۴]

.A'yan al-Shi'a, Q۱/۴/۵۰۶. Safwat al-Safwa, vol.۲, p.۶۳ [۲۵]

.Ibid [۲۶]

p: ۱۱۶

.Ibn ‘Asakir, Tarikh, vol.۵۱, p.۴۴ [۲۷]

.Tadhkirat al-Huffaz, vol.۱۲۵ [۲۸]

.Ibn ‘Asakir, Tarikh, vol.۵۱, p.۴۴

.Hulyat al-Awliya’, vol.۳, p.۱۸۲

.Furu‘ al-Kafi, vol.۳, p.۳۲۳ [۲۹]

.Ibid [۳۰]

.Muhajj al-Da‘awat, p.۵۱ [۳۱]

.Ibid, p.۵۲ [۳۲]

.Safwat al-Safwa, vol.۲, p.۶۳ [۳۳]

.Ibn Shahr Ashub, al-Manaqib, vol.۴, p.۱۸۳ [۳۴]

.Nur al-Absar, p.۱۳۰ [۳۵]

.A‘yan al-Shi‘a, ۴/Q۱/۴۷۱ [۳۶]

.Da‘a’im al-Islam, vol.۲, p.۱۵۸ [۳۷]

.Al-Bidaya wa al-Nihaya, vol.۹, p.۳۱۰ [۳۸]

CHAPTER VI

HIS TALENTS AND HIS GENIUS

The talents and genius of Imam Abu Ja‘far (al-Baqir), peace be on him, resulted in great abilities of knowledge that included all sciences, such as the tradition, philosophy, theology, jurisprudence, high maxims, and standard morals. Moreover, it included the events the Imam had predicted before they occurred. Then they happened on the arena of life. His knowledge was vast. Though the scholars learned a lot of his pure knowledge, he found narrowness in himself because of his many sciences for which he found no way :to proclaim. He, as the narrators said, heaved deep sighs and said with grief

If I found (carriers) for my knowledge which Allah, the Great and Almighty, has given to" me, I would proclaim monotheism, Islam, religion, and Islamic laws. How can I do that? My grandfather, the Commander of the Faithful, peace be on him, found no carriers for his knowledge for his knowledge. Thus, he sighed deeply on the pulpit and said: 'Question [me before you lose me, for there is much knowledge among the ribs.'"[١

The historians and the narrators have unanimously agreed that the Imam was the richest of all the thinkers and the scholars of his time in scientific abilities and talents. Besides, the biographers have mentioned that he proclaimed knowledge and discovered its treasures and facts, as we have mentioned in the previous chapters. Before discussing the sciences which he discovered, it is necessary for us to present some important points concerning .the topic

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The Scientific Life at his Time

The scientific movement at the time of the Imam was afflicted with much inactivity and dullness. In other words, it had no shade on the arena of life. That is because the political parties turned the people away from knowledge. The high houses pounced upon winning the government. So, they threw their human and financial powers into astonishing, horrible, violent battles that afflicted the community with heavy causalities and disasters. The members of the community launched armed attacks against each other. So, they turned away from knowledge and thought. In other words, they abandoned that light which Islam brought for mankind, and abandoned its orders to follow it to achieve their .aims in life, such as security, welfare, and development

The Bright Role of the Imam

Imam Abu Ja'far (al-Baqir), peace be on him, came to a world full of discords, disturbances, and events. He saw that the Islamic community had lost all of its qualities. It lost all the characteristics which Allah wanted for it, such as unity, perfection, and development in the fields of knowledge and production. So, through his spiritual leadership, the Imam did his best to renew the glory of the community and to rebuild its cultural entity. Thus, he proclaimed knowledge and thought. He refrained from practicing all political activities, and devoted himself to knowledge only. The orientalist, Rowit M. Ronaldson, said: "He (al-Baqir) lived honored. He dedicated himself to knowledge during [his isolation in Medina. The people came to him to ask him about the Imamate."[۲

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Some notables of the community went to the Imam to study knowledge under him. Among them was the great scholar, Jabir b. Yazï~d al-Ju'fi. When the Imam met him for :the first time, he asked him

?Where are you from-

.From Kufa -

?From which tribe -

.From Ju'f -

?What has brought you here -

.Seeking knowledge -

?From whom -

[From you.[۳ -

Then knowledge-loving deputations came to the Imam frequently to learn knowledge and sciences from him. Shaykh Abu Zahra said: "All the scholars who went to (Medina), the city of the Prophet, may Allah bless him and his family, went to him to learn the principal features of religion from him."[۴] The jurists learned from him the lawful and the [unlawful.[۵

However, the Islamic world took from the Imam all the elements of its development and progress. The cultural movement that depended on the Imam was not confined to his time only. Rather it included all the times that followed him. Thus, the scientific life appeared, and sciences developed very much. For this reason, the scientific life in Islam .prospered

Surely, the cultural life in Islam is indebted to this great Imam, for he renewed and led it .throughout history

The Sciences the Imam Discussed

The Imam studied several sciences, and then he taught them to the scholars in the

Mosque of the Prophet or in the yard of his house. Among these traditions are the :following

:The Tradition

Imam Abu Ja'far (al-Baqir), peace be no him, took great care of the traditions which were reported on the authority of his grandfather, the Apostle of Allah, may Allah bless him and his family, and on the authority of his pure grandfathers, peace be on them. That is because the tradition is the second source of the Islamic law after the Holy Koran. It is of great importance in the Islamic law, for it specifies the general (verses) of the Book, limits its absolute (verses), it distinguishes its abrogated (verses) from its abrogating (ones), and its vague (verses) from its clear (ones). The tradition also denotes the jurisprudential rules concerning worships and dealings. It gives the general rules which the jurists use to conclude the religious opinion. It has bright rules for individual and social behavior. It has rules for organizing the family and preserving it from committing sins. Moreover, it has all what people need for their individual and social life. For this reason, Imam Abu Ja'far (al-Baqir), peace be on him, took care of tradition and adopted it positively. Jabir b. Yazï~d al-Ju'fi reported seventy thousand traditions on the authority of the Imam. Aban b. Taghlub reported a large group of them on his authority. Great figures from the Companions .reported a large group of traditions on his authority

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The important thing is that Imam Abu Ja'far (al-Baqir), peace be on him, took care of understanding the meanings of the tradition. He regarded understanding the meanings of the tradition as a criterion for preferring the narration. Yazï~d al-Razzaz reported on the authority of his father on the authority of Abu Abd Allah on the authority of his father, who :said

Know the positions of the Shi'ites according to their narration and their knowledge." Indeed knowledge is understanding the narration. Through understanding the narration, the believer reaches the maximum degree of belief. I looked at a letter that belonged to 'Ali. I found in the letter that the value and importance of the person depend on that he should know that Allah will reckon people according to the reason He has given to them in [the world."[۶

That the narrator understands the meanings of the narration indicates his high scientific .rank

As the Imam took great care of the tradition, he put certain rules to distinguish the correct tradition from the incorrect one when they contradict each other. We will mention .that when we talk about the science of the fundamentals which the Imam treated

The Reports of the Imams

As for the traditions which were reported on the authority of the pure Imams, peace be on them, they do not denote the personal ideas of the Imams. Rather, they denote the words of the Prophet, may Allah bless him and his family, and his ideas. Thus, the Shi'ites have added the Imams' traditions to the sunna (practices of the Prophet). Imam Abu Ja'far (al-Baqir), peace be on him, referred to that in two traditions he told Jabir b. Yazï~d .al-Ju'fi

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He, peace be on him, said to Jabir: "If we speak to you according to our idea, we will be .۱ from the perished. However, we speak to you according to the traditions we gather on the authority of the Apostle of Allah, may Allah bless him and his family, as they gather [their gold and silver.[۷

He, peace be on him, said to Jabir: "By Allah, Jabir, if we speak to the people according .۲ to our opinion, then we will be from the perished. However, we speak to them according to the traditions we report on the authority of the Apostle of Allah, may Allah bless him and his family. We inherit the traditions successively. We gather them as they gather their "[gold and silver.[۸

Therefore, the Imams of the members of the House (ahl al-Bayt), peace be on them, did not ascribe the traditions to themselves. Rather they ascribed them to their grandfather, the Apostle, may Allah bless him and his family. Thus, it is they who preserved the Prophet's scientific heritage. In other words they gathered it as the people gathered their .gold and silver

The Traditions of Imam al-Baqir

As for the traditions which Imam Abu Ja'far (al-Baqir), peace be on him, reported on the authority of his grandfather, Allah's Apostle, may Allah bless him and his family, and on the authority of Imam ('Ali), the Commander of the Faithful, peace be on him, they are of :two kinds

Ahadith) mursala; they are the traditions which the Imam recorded without mentioning) .۱ the chain of the narrators. The Imam attributed the tradition directly to the Prophet, may Allah bless him and his family, or Imam ('Ali), the Commander of the Faithful, peace be on him. The Imam, peace be on him, was asked about the chain (of the narrators), he said: "When I report a tradition, I do not mention the chain (of the reporters), for I report it on the authority of my father, Zayn al-'Abidin, on the authority of his father al-Husayn, the martyr, on the authority of his father, 'Ali b. Abu Talib, on the authority of the Apostle of Allah, may Allah bless him and his family, on the authority of Gabriel, on the authority of [Allah, the Great and Almighty."[۹

۲. Ahadith) musnada; they are the traditions which the Imam recorded on the authority) of his pure grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family.

Whether the Imam's traditions are mursala or musnada, they are proof with the Shi'ites without difference. That is if the chain (of the narrators who reported) on his authority is correct; otherwise they are treated like the other traditions that may be weak or reliable or acceptable.

His Traditions from the Prophet ۱

As for his traditions from the Prophet, may Allah bless him and his family, they sometimes concern Islamic jurisprudence. The encyclopedias of jurisprudence and traditions have mentioned them. They sometimes concern behavior and morals. Some of them also concern the outstanding merits and obligatory love of the pure family (of the Prophet). The following are some of the Imam's traditions from the Prophet:

۱. The Imam, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "The virtue of knowledge is more lovable with Allah than the virtue of worship. The best (thing) in your religion is piety."[۱۰]

This tradition summons and urges people to seek knowledge, for knowledge is better than worship of which its owner makes no use. The tradition also urges people to refrain from what Allah has forbidden and to turn away from the sins that corrupt the person and deviate him from the right path.

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He, peace be on him, reported on the authority of his grandfathers on the authority of .۲ the Prophet, may Allah bless him and his family, who said: "Adding clemency to knowledge [is better than adding a thing to a thing."[۱۱

Indeed knowledge and clemency raise the level of the person. They distinguish him from .other than him, for there is nothing better than these two qualities

He, peace be on him, reported on the authority of his grandfathers on the authority of .۳ the of the Apostle of Allah, may Allah bless him and his family, who said: "There is obedience over every obedience. However, when (the person) is killed for Allah, then there is no obedience over that. There is disobedience over every disobedience till the person kills one of his parents. If he kills one of them, then there is no disobedience over [that."[۱۲

Surely, the maximum degree of obedience is martyrdom for Allah. If the person is killed for that, then he will reach the maximum degree of obedience. Also the maximum degree of sin and disobedience is that when the person kills one of his parents. If he does that, .then he will reach the maximum degree of sin and disobedience

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: .۴ ["It is an act of generosity to reclaim property."[۱۳

The Apostle of Allah, may Allah bless him and his family, urges the capitalists to invest their capitals to improve the general economy, to increase the individual income, and to meet the needs of the country. Meanwhile he prevents them from wasting and freezing .capitals. That is because such acts harm the economy of the country

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He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family said: .۵ "Indeed Allah, the Blessed and Most High, has given me and my community a gift which He had not given to any of the communities. It is dignity from Allah to us."So, his Companions said: "O Apostle of Allah, what is that?"He said: "It is breaking the fast and shortening the prayers during the travel."[١۴]

Indeed shortening the prayers and breaking the fast during the travel are among the favors of Allah, the Glorified, for this community. That is because the traveler suffers from tiredness during the travel. If Allah made it obligatory on the traveler to fast and complete the prayers, then He would add tiredness to his tiredness.

He, peace be on him, said: A man came to the Prophet, may Allah bless him and his .۶ family, and said to him: "Why do I not like death?"The Prophet, may Allah bless him and his family, said: "Have you a property?"The man said: "Yes."The Prophet said: "Have you offered it?"The man said: "No."The Prophet said: "For this reason, you do not like death."[١۵]

Surely, if this person had offered his property for the hereafter and striven for it, he would have loved it to take the reward of what he had done. However, he had done nothing to approach him to Allah. So, he hated death and meeting Allah, the Most High.

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: .٧ "Indeed the wicked of my community are those who are honored for their wickedness. Indeed whom the people honor to avoid his wickedness does not belong to me."[١۶]

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Surely, the wicked of this community are those who are honored and respected not for a virtue in them or for kindness they do for the people, but to avoid their evil or for fear of their oppression. Thus, such a kind of people do not belong to Islam that has brought .mercy and kindness for people

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: .۸ “The head of intellect after the belief in Allah, the Great and Almighty, is showing love to [people.”[۱۷

How wonderful and beautiful this wisdom is! Surely, showing love to people through meeting their needs or doing good for them or saving them from oppression results in spreading love among people and strengthening the links among them. This what Islam .wants to establish its society

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: .۹ “O Group of the readers of the Koran, fear Allah, the Great and Almighty, in respect with His Book. I am responsible and you are responsible. I am responsible for conveying the message. You will be asked about undertaking the responsibility of the Book of Allah and [my sunna (practices).”[۱۸

In this tradition (the Prophet) summons the readers of the Koran and all the men of religion to play an important role in guiding people and informing them of Allah's orders .and prohibitions

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۱۰ [said: “I and ‘Ali were created from the same light.”[۱۹

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Indeed Allah's Apostle, may Allah bless him and his family, and 'Ali, peace be on him, were created from the same light that has illuminated the horizons of the universe. They are the source of thought and awareness of this community. They are the pioneers of people .for all what they become high through

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۱۱ said: "Allah's anger and my anger are intense against him who sheds my blood and hurts [me in respect with my family."[۲۰

Woe unto the traitorous group that did not keep the will of the Apostle of Allah, may Allah bless him and his family, in respect with his family and his progeny! That is because this group killed them, cut off their limbs, took their women and children as prisoners, and .violated their sacredness

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۱۲ said: "My (grand)father Abraham and 'Ali will be gathered together. A caller will call: O Mohammed, the best (grand)father is your (grand)father and the best bother is your [brother."[۲۱

Indeed, blessed is that pure fatherhood of Abraham, the friend of the Merciful (Allah), and that truthful brotherhood of the Imam, the Commander of the Faithful, towards the great Apostle, may Allah bless him and his family. On the day when the people will be gathered together on the land of the truth and justice, a caller will call Abraham and 'Ali to show .their outstanding merits and their high rank with Allah

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He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said .۱۳
[to 'Ali: "Were it not for you, the believers would not be known after me."[۲۲

The Imam, the Commander of the Faithful, peace be on him, is the criteria of faith, the truth, and justice. No one believes in him except those who believe in their Lord, their homeland, and their community. No one disbelieves in him except those who disbelieve in justice and the interest of their community, turn away from praising Allah, and take his .communications as mockery

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۱۴
said: "My daughter Fatima will be raised from the dead. Blood stained clothes will be with here. She will cling to the pillar of the throne and say: O Almighty, judge between me and the killer of my son (i. e. al-Husayn). By the Lord of the Kaaba, He (Allah) will give a [judgment in favor of my daughter."[۲۳

The Prophet, may Allah bless him and his family, announced several times the murder of his great grandson, Imam Husayn, peace be on him, among the people. In this tradition, he announces that his part, the Mistress of the Women of the World, Fatima the Chaste, peace be on her, will raise on the Day of Judgment with her son's shirt stained with his pure blood. She will request the Just Judge (Allah) to judge between her and his killer. Woe unto him against whom the pure family will bring suit on the day when the liars will .be losing

p: ۱۲۷

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۱۵ said: "Indeed Allah created the progeny of Mohammed, may Allah bless him and his [family, from 'Ali's back."[۲۴

Surely, blessed is that progeny through whom Allah strengthened the word of truth, through whom He illuminated the way, through whom He made clear the aim, and whom .He made guides to His obedience and leaders to His way

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۱۶ said: "Whoever performs his ritual ablution properly, performs his prayers well, pays the zakat (alms) of his property, stops his anger, prevents his tongue, does his favor, asks (Allah) to forgive him his sins, and is loyal to the members of my House meets the facts of [belief and the doors of Paradise are open for him."[۲۵

Indeed these deeds approach the servant to his Creator. The person reaches the fact of .belief and is worthy of the gardens through them

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۱۷ said: "Bear two strange (things): accept the word of wisdom from the fool and forgive the [word of foolishness from the wise man."[۲۶

It is strange that the fool says a wise word. If he says it, we must put it into effect regardless of him. It is also strange that the wise man says a foolish word, for he is wise .and perfect. However, if he says it, we must not blame him for it

p: ۱۲۸

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۱۸ said: "(The people are) ungrateful for two blessings: security and good health."[۲۷]

Surely, the people are ungrateful for these two blessings while life is not good without them. Moreover, they do not thank Allah for them.

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۱۹ said: "If two kinds (of people) from my community are righteous, my community is righteous. When they are corrupt, my community is corrupt. It was said: O Apostle of Allah, who are they? He said: the jurists and the rulers."[۲۸]

Surely, social righteousness depends on the righteousness of these two kinds of people. When they are righteous, the community is happy and achieves its aims. When they deviate from the laws of the truth and justice, the community will suffer from a quick decline in all fields.

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۲۰ said: "The smell of the garden is found from the walk of five hundred years. However, neither the disobedient one nor the cuckold finds it. It was said: O Apostle of Allah, who is the cuckold? He said: He whose wife commits adultery and he knows (that)."[۲۹]

Indeed the person who disobeys his parents and the cuckold who has no honor are not worthy of Paradise that is the abode of the prophets and the righteous. Rather they are not worthy of anything except that they are shackled in the Fire.

p: ۱۲۹

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۲۱ said: "There is no good in livelihood except for two men: an obeyed scholar and an aware [listener."[۳۰

Surely, good in this world is for the scholar whom the people obey when he orders them to follow noble values and high ideals. When the scholar finds such a kind of people, he is successful in conveying his message and achieving his aims. Good in life is also for the listener who is aware of the noble objectives in the message of the righteous and puts .them into practice

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۲۲ [said: "Whoever helps the poor and treats the people with justice is a true believer."[۳۱

Indeed, to help the poor materially and spiritually indicates strong perfect faith. To treat the people with justice also indicates that the person is noble and is free from selfishness .and all psychological diseases. This is the reality of faith and essence of Islam

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۲۳ said: "The parents are ungrateful for their son when the son is righteous as the son is [ungrateful for them."[۳۲

Surely, ungratefulness is not confined to the son when he is ungrateful for his parents. Rather, it includes the parents when they treat their son illegally. Thus, they commit a sin .when they treat him in such a way

p: ۱۳۰

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۲۴ said: "The believer does not spend an expense more lovable with Allah, the Great and Almighty, than saying the truth during consent and anger."[۳۳]

How wonderful this wisdom is! It is the rule of Islam that orders people to prefer the truth and justice to anything else.

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۲۵ said: "Two kinds of my community have no share in Islam. (They are) : the extremists and the fatalists."[۳۴]

As for the extremists, the claim that the Imam, the Commander of the Faithful, peace be on him, is Allah, the Exalted, or the son of Allah. The Shi'ites say that they do not belong to them. Rather, the Shi'ites say that they are unbelievers and are treated like them.

In satirizing them, Sayyid al-Himyari said:

(They) are the people who have gone too far in loving 'Ali.

Woe unto them!

They say: He ('Ali) is the son of Allah. Great is our Creator.

He has neither son nor father.[۳۵]

As for the fatalists, they say that all good and evil are from Allah. (That happens) through his determination and will.[۳۶] They have no share in Islam.

His Traditions from the Prophet ۲

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۲۶ said: "Whoever has three qualities or one of them will be in the shade of the throne of Allah, the Great and Almighty, on the Day of Judgment, the day when there will be no shade except His shade. (These qualities are): He should treat people with justice. He should do no thing till he knows that (his deed) pleases Allah or angers Him. He should find no fault with his Moslem brother till he frees himself from that fault. For when he frees it from a fault, he finds another fault in it. It is enough for the person that his soul diverts

[him from the people."[۳۷

p: ۱۳۱

This tradition summons the persons to cleave to high moral standards and good behavior .towards people. It warns him of mentioning the faults of people

He, peace be on him said: The Apostle of Allah, may Allah bless him and his family, said: .۲۷ "Lying is good in three (cases): the trick during war, your promise to your wife, and making peace between (two) people. Truthfulness is bad in three (cases): tale bearing, your telling the person about his wife with what he hates, and your accusing the person of lying (when he tells) about good. Sitting with three (kinds of people) deadens the heart: sitting [with the low, conversation with women, and sitting with the rich."[۳۸

The Prophet, may Allah bless him and his family, permitted telling lies in these cases because of the interests that result from them. The scholars said: "Telling lies is not the perfect cause of ugliness. Rather it is a necessity for it. So, when the interests that remove its ugliness are found, the person is permitted to it. Truthfulness is also ugly in .these cases because of evil that arises from it

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۲۸ said: "Every eye will weep on the Day of Judgment except three eyes: the eye that weeps out of the fear of Allah, the eye that blinks at what Allah has prohibited, and the eye that [stays awake at night for Allah."[۳۹

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۲۹ said: "The quickest good in reward is benefaction and the quickest evil in punishment is oppression. It is enough fault for the person that he looks at what the people have while he has it, that he disgraces the people with what he cannot leave, and that he hurts his [friend with that which does not concern him."[۴۰

p: ۱۳۲

This tradition urges people to do good, to be careful of evil and aggression against people, and to censure the person who looks for the faults of people and does not look for .his own faults

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۳۰ said: "No staying up at night but for three (cases): spending the night in (reciting) the [Koran or in seeking knowledge or in directing the bride to her husband."[۴۱

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۳۱ said: "Whoever does not have three (traits) does not belong to me nor does he belong to Allah, the Great and Almighty. It was said: O Apostle of Allah, what are they? He said: clemency through which he drives back the ignorance of the ignorant, good manners through he lives among the people, and piety that prevents him from disobeying Allah, [the Great and Almighty."[۴۲

This tradition summons the Moslem person to build his character according to noble foundations such as clemency, good manners, and refraining from what Allah has .prohibited

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۳۲ said: "Three (groups of people) have the right to intercede with Allah, the Great and [Almighty: the prophets, the scholars, and the martyrs."[۴۳

He, peace be no him, said: The Apostle of Allah bless him and his family, said: "Belief is .۳۳ appreciation with heart, acknowledgment with tongue, and action with limbs."[۴۴] Belief is not a word on everybody's lips. Rather, it is an affair settled in the depth of the heart and .inner self. It motivates man to act out of conviction and loyalty

p: ۱۳۳

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said .۳۴ to Abu Dharr: "O Abu Dharr, beware of begging, for it is present abasement and quickens poverty. There will be a long reckoning concerning it on the Day of Judgment. O Abu Dharr, you will live by yourself, die by yourself, and enter Paradise by yourself. Some Iraqis will be happy because of you. They will wash and prepare you for burial. Do not beg with the palm of your hand. When a thing comes, then accept it. Then he, may Allah bless ?"him and his family, said to his Companions: Shall I tell you about your wicked ones

".Yes, O Apostle of Allah"

Those who go about with slander, sow division among the friends, and find fault with the" [innocent."[۴۵

The Prophet, may Allah bless him and his family, advised Abu Dharr to cling to abstinence and self-esteem. He, may Allah bless him and his family, recognized from behind the unseen that this great reformer would suffer from severe punishments and persecutions because of carrying out his immortal reformative message. Thus, Abu Dharr was indignant with the Umayyads who turned away from the rights of the community and possessed alone its wealth. So, they inherited successively the property of Allah and enslaved His servants. Thus, Abu Dharr defended the rights of the oppressed and the persecuted and showed their sufferings. So, the Umayyads were unable to bear him. Accordingly, they banished him to al-Rabadha and imposed a house arrest. He lived at that barren area. Then this great revolutionist died of hunger. He was banished from the home of Allah and of His Apostle. However, the Umayyads possessed the gold of the land .and the wealth of the community. They spent them on their pleasures

p: ۱۳۴

Abu Dharr sacrificed his life for achieving social justice, finding equal opportunities for the people, removing poverty and oppression, and returning the government of the Koran .and the justice of Islam to them

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۳۵ said: "O 'Ali, four (persons) whose supplication is not refused are: the just Imam, the father (who invokes Allah) for his son, the man who invokes (Allah) for his absent brother, and the oppressed one to Allah, the Great and Almighty, says: By My Greatness and [Might, I will support you even after a while."[۴۶

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said .۳۶ to 'Ali: "O 'Ali, indeed, Allah, the Great and Almighty, looked thoroughly over the people of the earth and chose me from them. Then He looked over them a second time and chose you from them after me. Then He looked over them a third time and chose from them the Imams from your children. Then He looked over them a forth time and chose Fatima from [the women of the world."[۴۷

Surely, Allah, the Most High, chose His great Prophet and his testamentary trustees, the pure Imams, from His creatures. He made them keepers for His knowledge, store for His wisdom, pillars for His monotheism, signpost (of knowledge) in His earth, and guides for .His pleasure and obedience. May Allah bless them all

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۳۷ said: "Whoever has four (attributes) is in Allah's great light: the protection of his affair is that there is no god but Allah and that I am the Apostle of Allah. When a misfortune hits him, he says: to Allah we belong and to Him is our return. When he gains good, he says: praise belongs to Allah. When he commits a sin, he says: I ask Allah's forgiveness and turn [to Him in repentance."[۴۸

p: ۱۳۵

He, peace be on him, reported on the authority of his grandfathers on the authority of .۳۸ the Apostle of Allah, may Allah bless him and his family, who said: "Whoever has four (traits), Allah spreads His protection over him and makes him enter the garden through His mercy: good manners through which he lives among people, leniency towards the [grieved, piety for the parents, and kindness to the slave."[۴۹

This tradition summons the people to cleave to good manners, good behavior among the .people, and leniency and mercy towards the afflicted (with disaster) and the unfortunate

He, peace be on him reported on the authority of his grandfathers on the authority of .۳۹ the Apostle of Allah, who said: "Four (acts) deaden the heart: sin after sin, much talk with the women, disputing with the fool, (You say and he says, he never returns to good), and sitting with the dead. It was said to him: Who are the dead? He said: All the [extravagant."[۵۰

The Prophet, may Allah bless him and his family, warned (his community) of these affairs, for they deaden the conscience and stiffen the heart. However, Islam has taken great care of man's conscience. Meanwhile Islam wants man to be aware, free, educated, and .merciful

He, peace be on him, reported on the authority of his grandfathers on the authority of .۴۰ the Apostle of Allah, may Allah bless him and his family, who said in his testamentary bequest to the Imam, the Commander of the Faithful, peace be on him: "O 'Ali, act through four: your youth before your old age, your health before your illness, your riches [before your poverty, and your life before your death."[۵۱

The Prophet, may Allah bless him and his family, summoned (his community) to do good and to seize the opportunity to do what approaches the servant to his Creator before it is .too late, so man loses the blessings which Allah has prepared for him in the eternal abode

He, peace be on him, reported on the authority of his grandfathers on the authority of .۴۱ the Apostle of Allah, peace be on him, who said: "Among the signs of unhappiness are: the impudence of the eye, the cruelty of the heart, the intensity of greediness in seeking [livelihood, and the persistence of the sin."[۵۲

The Prophet, may Allah bless him and his family, warned (the community) of these things .that make man far from his Lord and throw him into great evil

He, peace be on him, reported on the authority of his grandfathers on the authority of .۴۲ the Apostle of Allah, may Allah bless him and his family, who said on his pulpit: "Indeed the best names are: 'Abd Allah, 'Abd al-Rahman, Haritha, and Hammam. The worst names [are: Derar, Murah, Harb, and Zalim."[۵۳

The Prophet, may Allah bless him and his family, ordered the Moslems to call their .children with blessed names and prevented them from calling them with evil names

He, peace be on him, reported on the authority of his grandfathers on the authority of .۴۳ the authority of the Apostle of Allah, may Allah bless him and his family, who said: "The servant will be asked about four (things) on the Day of Judgment before his legs disappear: in what he used up his age, in what he wore out his youth, from where he earned his money and in what he spent it, and our love, we, the members of the House [(ahl al-Bayt)."[۵۴

p: ۱۳۷

Indeed Allah, the Exalted, will ask man on the Day of Judgment about all the affairs of his life in this world. He will ask him about whether he had used up his age in the obedience and pleasure of Allah to reward him or he had used it up in committing sins and oppressing the creatures to punish him. He will especially ask him about in what he had worn out his youth. He will ask him about whether he had lawfully earned his money to reward him or he had unlawfully earned it to punish him. He will also ask him about his love for the members of the House (ahl al-Bayt), peace be on them, for they are the source of light and good in the earth. If he (man) loves them, he will be successful; .otherwise he will be unsuccessful

He, peace be on him, reported on the authority of his grandfathers, who said that the .۴۴ Apostle of Allah, may Allah bless him and his family, addressed the people on the last :Friday of the month of Sha'ban. He thanked Allah, praised Him, and then said

O People, indeed, a month will shade you. In it there is a night (that) is better than a" thousand months. It is the month of Ramadan. Allah has imposed the fasting in it (on you). He has made performing a prayer willingly in a night of it as performing prayers willingly in seventy nights in months other than it. He has made (the reward) of him who does willingly good and kindness as the reward of him who carries out a commandment of the Commandments of Allah. Whoever carries out a commandment of the Commandments of Allah is like him who carries out seventy commandments in (months) other than it. It is the month of patience. The reward of patience is the garden. It is the month of help. It is the month in which Allah increases the livelihood of the believer. Whoever breaks the believer's fast, with that, has with Allah, the Great and Almighty, releasing a slave and .forgiving his past sins

p: ۱۳۸

It was said to him: O Apostle of Allah, not all of us are able to break the believer's fast. He" said: Indeed Allah, the Blessed, is generous. He gives this reward to those of you who have nothing to break someone's fast except milk mixed with water or a drink of fresh water or few dates. Whoever helps his slave in it, Allah will commute his punishment. It is the month whose beginning is mercy, whose middle is forgiveness, and whose end is answer and releasing from fire. In it you are in need of four qualities: Two qualities through which you please Allah. Two qualities are necessary for you. As for the two (qualities) through which you please Allah, they are: Testify that there is no god but Allah, and that I am the Apostle of Allah. As for the two (qualities) that are necessary for you, they are: In it ask Allah for your needs and Paradise. In it ask Allah for good health and [seek refuge with Him from the Fire."[۵۵

Surely, the month of Ramadan has holiness and sacredness with Allah. Thus, Allah has preferred it to the other months. In it the Apostle summoned the people to obey (Allah) and to do good and kindness to the poor. He distinguished it very much from the other .months

He, peace be on him, reported on the authority of his grandfathers on the authority of .۴۵ the Apostle of Allah, may Allah bless him and his family, who said to 'Ali in his testamentary bequest: "O 'Ali, four (things) are in vain: eating after fullness, the lamp in the moon, planting in the salt ground, and doing a favor for the people who are not [worthy of it."[۵۶

p: ۱۳۹

He, peace be on him, reported on the authority of his grandfathers on the authority of .۴۶ the Apostle of Allah, may Allah bless him and his family, who said: "I summon (my community to follow) five (practices) till death: I will eat with the slaves at the foot (of the mountain). I will ride the donkey with saddle. I will milk the she-goat with my hand. I will [greet the boys so as to be a practice (sunna) after me."[۵۷

These affairs were among the high morals through which the Prophet, may Allah bless him and his family, became the Lord of all the prophets and made the people believe in .Islam

He, peace be on him, reported on the authority of his grandfathers on the authority of .۴۷ the Apostle of Allah, may Allah bless him and his family, who said: "Whoever sells and buys should refrain from five qualities; other wise he should refrain from selling and buying: usury, swearing (by Allah), concealing the defect, praising when he sells, dispraising when [he buys."[۵۸

In the light of this tradition, the jurists have given religious opinions in the Chapter on Sale :as follows

The seller and the buyer should understand the affairs of dealings to avoid the usurious .۱ .dealings that are among the great prohibitions in Islam

They should avoid swearing (by Allah) during the dealing. If they are truthful, it is hateful .۲ .for them to do that. If they are liars, they commit a sin and a prohibition

p: ۱۴۰

۳. They should not conceal the defect whether in the cost or in the goods. When concealment occurs and then it is discovered, the deceived one has the right to repudiate the dealing.

۴. The seller should avoid praising his commodity.

۵. The buyer should avoid dispraising what he has bought when it is sound.

۴۸. He, peace be on him, reported on the authority of his grandfathers, who said that a man came to the Apostle of Allah, may Allah bless him and his family, and asked him:

– O Apostle of Allah, what is knowledge?

– Listening.

– Then what?

– Listening to it.

– Then what?

– Memorizing it.

– Then what?

– Putting it into practice.

– Then what?

– Proclaiming it.[۵۹]

۴۹. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, said to his Companions: "Feel shame before Allah very much. They said: What shall we do? He said: If you want to do (that), then no one of you should spend the night but he is in fear of Him. He should keep the head and what it has contained and the abdomen and what it has included. He should recall the grave and death. Whoever likes the hereafter should leave the embellishment of the world."[۶۰]

Indeed man can accomplish shame through fearing his Lord, holding back his tongue from telling lies, preventing his eyes from looking at the unlawful, and recalling the grave .and the fright therein. When man does that, he feels shame before Allah

p: ۱۴۱

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, was .۵۰ asked about the best servants. So, he said: "When they do good, they are cheerful (about it). When they misbehave, they ask Allah's forgiveness. When they are given, they thank. [When they are tested, they are patient. When they are angered, they forgive."[۶۱

His Traditions from the Prophet ۳

He, peace be on him, reported on the authority of his grandfathers, who said that the .۵۱ :Prophet, may Allah bless him and his family, said to 'Ali in his commandment

O 'Ali, there are six qualities in fornication: three of them are in the world, and the others" are in the hereafter. As for those in the world, they take away glory, hasten ruin, and stop livelihood. As for those in the hereafter, (they will lead to) evil reckoning, the wrath of the [Merciful (Allah), and immortality in the Fire."[۶۲

Indeed fornication is a social catastrophe that destroy morals. Thus, Islam has intensely forbidden it and threatened those who commit it with various kinds of torment in the .hereafter

He, peace be on him, reported on the authority of his grandfathers on the authority of .۵۲ the Apostle of Allah, may Allah bless him and his family, who said: "Monopoly is in six [things: Wheat, barley, dates, raisins, (cooking) fat, and (animal) oil."[۶۳

Monopoly is among the factors that paralyze the economic movement in the country and spread poverty and need among the people. Islam has severely forbidden monopoly, and .ordered the rulers of the Moslems to price commodities so as not to harm the people

p: ۱۴۲

He, peace be on him, reported on the authority of his grandfathers on the authority of .۵۳ the Apostle of Allah, may Allah bless him and his family, who said: "Ill-gotten property is the price of the dead animal, of the dog, and of wine. (It is) the prostitution rate, the [bribery in government, and the wage of the magician."[۶۴

Islam has forbidden spending money on these affairs, for they ruin morals and spread .corruption in the earth

He, peace be on him, reported on the authority of his grandfather on the authority of .۵۴ the Apostle of Allah, may Allah bless him and his family, who said: "Allah and every prophet with accepted (prayers) have cursed six (persons): the one who increases the Book of Allah, the one who accuses the determination of Allah of lying, the one who leaves my practices (sunna), the one who regards as lawful what Allah has prohibited concerning the members of my House (ahl al-Bayt), the one who dominates through tyranny to degrade those whom Allah has consolidated, to strengthen him whom Allah has lowered, and to possess alone the booty the Moslems gain without fighting and [regards it as lawful."[۶۵

He, peace be on him, reported on the authority of his grandfathers on the authority of .۵۵ the Apostle of Allah, may Allah bless him and his family, who said to 'Ali: "O 'Ali, seven things of the sheep are prohibited: blood, the penis, the bladder, the spinal cord, the [glands, the spleen, and the gall bladder."[۶۶

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Islam has forbidden these parts to preserve public health and to guard society against diseases. Modern medicine has proved that they harm public health. Thus, it advises .people to refrain from eating them

He, peace be on him, reported on the authority of his grandfathers on the authority of .۵۶ the Apostle of Allah, may Allah bless him and his family, who said to 'Ali: "O 'Ali, indeed, Allah has given me seven qualities concerning you: You and I are the first to whom the grave will split open. You will be the first to stop with me on the path. You will be the first to be clothed when I will be clothed and to live when I will live. You will be the first to dwell with me in the highest gardens. You will be the first to drink with me from the pure drink [that is sealed (to others), whose sealing is musk."[۶۷

He, peace be on him, reported on the authority of his grandfathers on the authority of .۵۷ the Apostles of Allah, may Allah bless him and his family, who said: "Allah, the Great and Almighty, is not worshipped with a thing better than reason. The believer is not wise till ten qualities come together in him: good from him is hoped, evil from him is safe, regards little good from other than him as much, regards his own good as little, is not tired of seeking knowledge throughout his life, is not fed up with those who request needs from, humbleness is more lovable for him than high rank, poverty is more lovable for him than riches, his portion of the world is food, the tenth (quality), what is the tenth (quality)? When he sees someone, he says: he is better and more pious than me. People are two men- one man is better and more pious than him, the other is more evil and lower than him. So, if he sees the one who is better and more pious than him, he should behave humbly towards him to follow him. If he sees the one who is more evil and lower than him, he should say: perhaps the good of this (person) is hidden, and his evil hidden. May (Allah) make his final result good. If he does that, his glory becomes high and he is the lord of the [people of his time."[۶۸

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This traditions, like the other Prophetic traditions, urges (people) to reform their souls and .to educate them with good manners and deeds to be the source of guidance for people

He, peace be on him, reported on the authority of his grandfathers on the authority of .۵۸ the Apostle of Allah, may Allah bless him and his family, who said: "Ten (persons) are cursed because of wine: the one who plants it, the one who guards it, the one who presses it, the one who gives it, the one who drinks it, the one who carries it, the one to whom it is carried, the one who sells it, the one who buys it, and the one who takes its [price."[۶۹

Islam has strictly prohibited all the above-mentioned cases of wine. That is because wine .is among the social catastrophes that harm public health and corrupt values and morals

He, peace be on him, reported on the authority of his grandfathers on the authority of .۵۹ the Apostle of Allah, may Allah bless him and his family, who said: "Blessing is ten parts: [ten parts are in trade and one part is in the skins (i. e. sheep)."[۷۰

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۶۰ said: "Islam has been built on ten parts: Testifying that there is no god but Allah- it is the religion, the prayer- it is the religious duty, fasting - it is the garden, zakat (alms)- it is purity, the hajj- it is the Islamic law, jihad (armed struggle) - it is invasion, enjoining (people) to do good deeds - it is the fulfillment, forbidding (them) from doing bad deeds - it [is the proof, unity - it is familiarity, and infallibility - it is obedience."[۷۱

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He, peace be on him, reported on the authority of his grandfathers on the authority of .۶۱ the Apostle of Allah, may Allah bless him and his family, who said: "When you ask Allah, then you ask Him with the palm of the hand. When you ask him for protection, then do not [ask him with the outside of the hand. "[۷۲

He, peace be on him, reported on the authority of his grandfathers on the authority of .۶۲ the Apostle of Allah, may Allah bless him and his family, who said: "If my community does fifteen qualities, the tribulation will afflict it: if they steal properties successively, regard the deposit of booty and zakat (alms) as loss, the men obey their wives and disobey theirs mothers, treats his friend with kindness and turns away from his brother, the voices become loud in the mosques, a man is honored out of fear of his evil, the leader of the people is the lowest of them, silk is worn, wine is drunk, female singers and stringed instruments are adopted, and the last (generation) of this community curses the earlier (generation) of it, after that, they must look forward to three qualities: red wind, [transformation, and humiliation."[۷۳

The Prophet, may Allah bless him and his family, warned (his community) of these affairs, for they ruin nations and peoples. If the Islamic community commits them, then Allah will .punish it

He, peace be on him, reported on the authority of his grandfathers on the authority of .۶۳ the Apostle of Allah, may Allah bless him and his family, who said: "Whoever spends the [night tired from earning the lawful spends the night forgiven."[۷۴

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Islam has also urged the community to earn its livelihood lawfully. It has regarded such a kind of livelihood as jihad and honor for its owner. Whoever strives to earn (the livelihood) .of his family spends the night forgiven

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, was .۶۴ asked about the best creatures. So, he, may Allah bless him and his family, said: "When they do good, they are cheerful. When they are given, they are grateful. When they are [tested, they are patient. When they are angered, they forgive."[۷۵

Whoever has these qualities is the best of all the people and the most honorable than .them. In other words he possesses the rein of his soul and his reason controls his desire

He, peace be on him said, said: The Apostle of Allah, may Allah bless him and his family, .۶۵ said: "You are unable to encompass the people with your money, so encompass them [with your ethics."[۷۶

How high this wisdom is! It makes people love each other and unifies their feelings and sentiments. The power of money is unable to achieve that. However, morals are the .strongest factor in building society on sound bases

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۶۶ passed by a group of people raising stones, so he said: "What is this?" "With that we know the strongest of us,"they said. "Shall I tell you about the strongest of you?"asked the Prophet, may Allah bless him and his family. "Yes,"they said. He, may Allah bless him and his family, said: "The strongest of you is he whose content enters him in neither sin nor falsehood when he is pleased, he whose discontent does not prevent him from saying the truth when he is displeased, who he does not take other than his right when he is [powerful."[۷۷

Islam takes care of only the strength of conscience towards the truth. As for the boast of the muscles is among the customs of the pre-Islamic times. However, Islam has .forbidden them

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۶۷ [said: "Sitting with the people of religion is the honor of here and the hereafter."[۷۸

Sociology has proven that man has an effect on the environment. Meanwhile the environment has an effect on him. Thus, it is natural that the righteous have an effect on those who makes friends with them. They protect them from practicing evil habits and .make them love doing good. So, with that, they obtain the honor of here and hereafter

He, peace be on him, said: [The Apostle of Allah, may Allah bless him and his family, .۶۸ said:] "Indeed this religion is strong. So, go deeply into it gradually. Do not make the [servants of Allah hate worshipping Allah."[۷۹

He, peace be on him, reported on the authority of his grandfathers on the authority of .۶۹ the Apostle of Allah, may Allah bless him and his family, who said: "Whoever wants to seek access through me (to Allah) and that there will be a hand for him, through which I intercede for him (with Allah) on the Day of Judgment, then he should keep in contact with [the members of my family and make them happy."[۸۰

He, peace be on him, reported on the authority of his grandfathers on the authority of .۷۰ the Apostle of Allah, may Allah bless him and his family, who said to 'Ali: "O 'Ali, I am the city of knowledge and you are the gate. He who claims that he can reach the city not [through the gate tells lies."[۸۱

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He, peace be on him, reported on the authority of Umm Salama on the authority of the .۷۱ Apostle of Allah, may Allah bless him and his family, who said: "The hajj is the jihad of [every weak (person)."[۸۲

He, peace be on him, said: [The Apostle of Allah, may Allah bless him and his family, .۷۲ said:] "Whomever Allah moves from the abasement of sins to the glory of (religious) devotion, then He (Allah) makes him rich without money, strong without a tribe, and entertains him without a close friend. Whoever fears Allah, Allah makes everything afraid of him. Whoever does not fear Allah, Allah makes him afraid of everything. Whoever is satisfied with the little livelihood of the property of Allah, He (Allah) is satisfied with his [little deed."[۸۳

He, peace be on him, reported on the authority of his grandfathers on the authority of .۷۳ the Apostle of Allah, may Allah bless him and his family, who said: "Indeed I and twelve members from my family, of whom 'Ali is the first, are the stakes through which Allah prevents the earth and its people from sinking. If the twelve members from my family [depart, the earth and its people will sink."[۸۴

He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, .۷۴ said: "Twelve chiefs are from my family. They narrate traditions. Among them will be the [one who will undertake (bring about) the truth (al-Qa'm bi al-Haqq)."[۸۵

With this we end our talk about the traditions Imam al-Baqir, peace be on him, reported .on the authority of his grandfather, the Prophet, may Allah bless him and his family

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His Traditions on the Authority of the Imam, the Commander of the Faithful

On the authority of his grandfathers, Imam al-Baqir, peace be on him, reported a group of the maxims of his grandfather, Imam ('Ali), the Commander of the Faithful, peace be :on him. The following are some of them

He, peace be on him, said: A man from the people of Basrah rose and said to Imam .۱ :('Ali), the Commander of the Faithful, peace be on him

".(O Commander of the Faithful, tell us about the brothers (i. e. friends"

The Imam, peace be on him, answered him: "The brothers are of two kinds: the reliable brothers and the laughing brothers. As for the reliable brothers, they are the hand, the wing, the family, and the property. If you have a reliable brother, then sacrifice for him your property and your body, be sincere to those who are sincere to him, make an enemy of those who make an enemy of him, conceal his secret and defect, and show his good (deeds). O Questioner, know that they are less than red sulfur. As for laughing brothers, you obtain your pleasure from them. Do not stop that from them. Do not request what is beyond that from the most lowly of them. Give them what they give you such as [cheerfulness and sweet words."[۸۶

As for the laughing brothers at this time, they are the overwhelming majority. Ambitions, interests, and desires move them. As for the aspects of their friendship, they are .cheerfulness and smooth words, as Imam 'Ali said

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He, peace be on him, said: The Commander of the Faithful, peace be on him, said: "The .۲ temptations are three (kinds): the love of women- it is the sword of the Satan, drinking wine- it is the brain of the Satan, the love of the dirham and the dinar- it is the arrow of the Satan. Whoever loves women does not make use of his livelihood. Whoever likes drinking (wine) is deprived of Paradise. However loves the dirham and the dinar is the slave of the dinar. He, peace be on him, added: Jesus, son of Marry, said: The ailment of religion is in the dinar. The (religious) scholar is the doctor of religion. When you see the doctor perform the ailment against himself, then accuse him. Know that he is not loyal to [other than him."[۸۷

He, peace be on him, in 'Ali's letter there are three qualities: Their owner will never die .۳ till he sees their evil results: oppression, estranging blood relatives, and false oath through which (the person) fights with Allah. Linking blood relatives is the quickest obedience in reward. Perhaps the people are sinners. However, they link each other. Thus, their properties grow. They treat each other with kindness. So, their lives increase. False oath and estranging blood relatives make houses empty of their people. They [disturb blood relatives. Disturbing blood relatives stops birth."[۸۸

This paragraph of the letter of Imam 'Ali, the Commander of the Faithful, peace be on him, is full of commandments on kindness, religious devotion, and what does general .good for man in this life

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He, peace be on him, said: The Commander of the Faithful, peace be on him, said: .۴ "Religion depends on four (persons): The scholar who proclaims and uses it. The rich one who does not refrain from granting his favor to the people of the religion of Allah. The poor one who does not sell his life in the hereafter for his life in this world. The ignorant one who does not abstain from seeking knowledge. If the scholar conceals his knowledge, the rich one refrains from granting his money, the poor one sells his life in the hereafter for his life in this world, and the ignorant one abstains from seeking knowledge, then the world moves backward. So, many mosques and the different bodies of a certain group of people should not tempt you. It was said: How will (we) live at that time? He, peace be on him said: Associate with them apparently and oppose them internally. The person will have what he earns. He will be with those whom he loves. Nevertheless, wait [for the ease from Allah, the Great and Almighty."[۸۹

Indeed such kinds of people are able to reform the world when they shoulder their responsibilities and carry out their religious duties. However, if they deviate from that, life .will move backward and all the high values in it decline

He, peace be on him, said: The Commander of the Faithful, peace be on him, was .۵ questioned: "How much is between truth and falsehood."He, peace be on him, replied: "Four fingers."He put his hand on his eyes and ears, and then he said: "What your eyes [see is true. Most of what your ears hear is false."[۹۰

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He, peace be on him, reported on the authority of his grandfathers on the authority of .۶ the Commander of the Faithful, peace be on him, who said: "The Apostle of Allah, may Allah bless him and his family, mentioned ten qualities concerning me. Each is more lovable for me than what the sun rises over. He said to me: You are my brother here and in the hereafter. You are the closest of all the creatures to me in the standing. You are my helper and successor and inheritor about my family and property. You are the carrier of my standard here and in the hereafter. Your friend is mine. My friend is Allah's. Your enemy is mine. My enemy is Allah's."[۹۱] Allah, singled out Imam ('Ali), the Commander of the Faithful, peace be on him, with many outstanding merits. He granted him many favors. The Prophet, may Allah bless him and his family, mentioned some of them in this .tradition

He, peace be on him, said: [The Commander of the Faithful, peace be on him, said:] "The .۷ pious have signs. They are known with them: truthful talk, paying the deposit, fulfilling the promise, little pride, miserliness, consideration for blood relatives, having pity on the weak, little sleeping with women, doing favors, good manners, vast clemency, adopting knowledge that bring (them) closer to Allah, the Great and Almighty. 'A good final state [and a goodly return shall be theirs.'"[۹۲

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He, peace be on him said: [The Commander of the Faithful, peace be on him said:] .۸ “Indeed ambitions control the hearts of the ignorant. Desires take them as security. [Tricks cling to them.”[۹۳

This tradition pictures the condition of the ignorant. It includes their qualities of which are: ambitions control their feelings and sentiments. Desires take their hearts as security. .Tricks convince them easily, for they have little experience and knowledge

He, peace be on him, said: [The Commander of the Faithful, peace be on him said:] “All .۹ good has been gathered in three qualities: thinking, silence, and speech. So, every thinking that has no viewpoint is inattention. Every silence that has no idea is heedlessness. Every speech that has no praise (of Allah) is nonsense. Therefore, a good final state shall be for him whose thinking is a viewpoint, silence is an idea, and speech is [praise (of Allah), who weeps over his sin, of whose evil people are safe.”[۹۴

These are the qualities of those who know their Lord and turn to Him in repentance. They are appropriate for the members of the House (ahl al-Bayt), peace be on them, and those .who follow them

He, peace be on him, said: The Commander of the Faithful, peace be on him, said: “We, .۱۰ the members of the House (ahl al-Bayt), are the tree of the Prophet, staying place of [(Divine) Message, descending place of angels, sources of knowledge.”[۹۵

He, peace be on him, said: [The Commander, peace be on him, said:] “The one who acts .۱۱ with oppression, the one who supports him, and the one who is satisfied with him are [three partners.”[۹۶

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His Narration from his Grandfather al-Husayn And Others

He (Imam al-Baqir), peace be on him, reported on the authority of his father on the authority of his grandfather Imam Husayn, peace be on him, who said: [I heard my grandfather Allah's Apostle, may Allah bless him and his family, say:]

"Act according to Allah's obligations to be the most pious of all people. Be satisfied with Allah's apportionment to be the richest of all people. Refrain from what Allah has forbidden to be a believer. Be a good friend of him who makes friends with you to be a Moslem."[٩٧]

His Narration from his Father

He reported on the authority of his father 'Ali b. al-Husayn, peace be on him, who said: "He whose eyes shed tears for the murder of al-Husayn, Allah will settle him at the highest place in the garden. The believer whose eyes are filled with tears for the persecution our enemy practiced against us, Allah will settle him in the seat of honor. The believer who suffers from persecution for us and then his eyes shed tears for us, Allah will not punish him on the Day of Judgment and make will him safe from the wrath of the Fire."[٩٨]

His Narration from Jabir al-Ansari

He, peace be on him, reported a group of traditions and events on the authority of Jabir b. 'Abd Allah. Among them are:

١. He, peace be on him, reported on the authority of Jabir, who said: "Indeed, when Allah's Apostle, may Allah bless him and his family, stopped at al-Safa (a hill in Mecca near the Kaaba), he exclaimed three times:'Allah is Great', and then he said: 'There is no god but Allah. He is One. There is no partner with Him. Supreme power and praise belong to Him. He has power over all things.' He (the Prophet) did that three time. He did the like of that at al-Marwah (a hill near the Kaaba)."[٩٩]

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He, peace be on him, reported on the authority of Jabir, who said: "Indeed, the Prophet, .٢ may Allah bless him and his family, wore a ring on his right finger."[١٠٠]

He, peace be on him, asked Jabir about what had happened between 'Ali and 'A'isha. .٣ So, Jabir said: "One day I went to 'A'isha and asked her about her opinion concerning 'Ali. She bowed her head. Then she raised it and composed:

When gold is rubbed against a touchstone

its adulteration appears without doubt.

Corruption is in us, and 'Ali, the purified gold,

is like the touchstone among us."[١٠١]

His Narration from 'Umar

He, peace be on him, reported on the authority of 'Umar b. al-Khattab, who said: [I heard the Prophet, may Allah bless him and his family, say:] "Every means and lineage will break on the Day of Judgment except my means and lineage."[١٠٢]

His Narration from b. 'Abbas

He, peace be on him, reported on the authority of 'Abd Allah b. 'Abbas, who said: ['Ali looked at the faces of the people, and then he said:] "Indeed I am the brother of Allah's Apostle, may Allah bless him and his family, and his helper. You know that I was the first to believe in Allah and his Apostle. Then you entered Islam one by one after me. I am the cousin of Allah's Apostle may Allah bless him and his family, his brother, and his partner in his lineage. (I am) the father of his (grand)sons, and his son-in-law (being married to his) daughter, the mistress of his children and of the women of the garden. You know that when we went out with Allah's Apostle and came back, he loved and trusted me more than you. I was the most intense of you in defeating the enemy and affecting the equipment. You know when he sent me to Bara'a. He made the Moslems associate with each other as brothers. He chose nobody other than me. Then he said to me: 'You are my brother and I am your brother in this life and the hereafter.' He took the people out of the mosque and left me. Then he said to me: 'Your position to me is as Aaron with Moses,

[except that there will be no prophet after me.'"[۱۰۳

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His Narration from Zayd b. Arqam

He, peace be on him, reported on the authority of Zayd b. Arqam, who said: [We were sitting before the Prophet, may Allah bless him and his family. He, peace be on him, said:] “Shall I show you him whom if you ask for advice you will not go astray nor will you perish?” “Yes, O Allah's Apostle,”they said. He said: “This.” He pointed to ‘Ali b. Abï~ Talib. Then he said: “Associate with him as brothers, help him, believe him, and be loyal to him. [Indeed Gabriel has told me about what I have said to you.”[۱۰۴

His Narration From Abï Dharr

He, peace be on him, reported a group of sayings of the great reformer, Companion (of :the Prophet), Abï~ Dharr. Among them are the following

O you who seek knowledge, do not let your family and your money divert you from your” soul. On the day when you leave them, you will be like the guest. (You will) spend the night among them, then you will leave them to other than them. Here and hereafter are like the house from which you move to other than it. There is nothing between death and raising from the dead except a short sleep, then you will wake up. O You who seek knowledge, [indeed, the heart without knowledge is like the ruined house.”[۱۰۵

These are some of the traditions which have been reported on his authority. They concern the rules of conduct, morals, and the outstanding merits of the pure family that is .equal to the Holy Book

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The Exegesis of the Holy Koran And Others

Among the sciences which Imam Abu Ja'far (al-Baqir), peace be on him, presented during his lectures was the exegesis of the Holy Koran. Indeed he devoted a time of his times to it. He discussed all of its affairs. The scholars of exegesis, though they had different opinions and trends, studied under him. Thus, he was the most brilliant explainer in Islam. :Among his studies on the Koran are the following

The Virtue of Reciting the Koran

Imam Abu Ja'far (al-Baqir), peace be on him, urged (the community) to recite the Holy Book, for it is the abundant source that guides people to righteousness, enlivens their hearts, and supplies them with abilities of light and awareness. He, peace be on him, reported what his grandfather Allah's Apostle, may Allah bless him and his family, said concerning the virtue of reciting the Koran. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Whoever recites ten verses on a night is not written among the heedless. Whoever recites fifty verses is written among those who praise (Allah). Whoever recites a hundred verses is written among the obedient. Whoever recites two hundred verses is written among the humble. Whoever recites three hundred verses is written among the successful. Whoever recites five hundred verses is written among the strivers. Whoever recites a thousand verses, a hundredweight of gold is [written for him."[۱۰۶

Traditions similar to this have been reported on the authority of the Imams of the members of the House (ahl al-Bayt), peace be on them. They urge Moslems to recite the Koran and to consider carefully its verses and to understand their secrets. Without doubt the verses of the Koran develop intellect, educate souls, protect them from deviation, and .guide them to the right path

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Repetition of Reciting the Koran

As for repeating and reciting the Koran with a good voice, it penetrates the depth of the heart and inner self. It reacts with sentiments, for the Koran has maxims and sciences .necessary for life

The Imams of the members of the House (ahl al Bayt), peace be on them, took care of reciting the Holy Koran. Thus, Imam Abu Ja'far (al-Baqir), peace be on him, was the best [of all the people in reciting the Koran with a good voice.[۱۰۷

Abu Basï~r reported: I said to Abu Ja'far (al-Baqir): "When I recite the Koran loudly, Satan comes to me and says: with this (recitation) you want to please your family and the people."Imam al-Baqir, peace be on him, said: "Recite the Koran in an intermediate recitation. Let your family listen (to that). Read the Koran with a good voice. Indeed Allah [likes reciting the Koran with a good voice."[۱۰۸

The Koran far above Falsehood

The Holy Koran is the great miracle of Islam. "(This is) a Book, whose verses are made decisive, then are they made plain, from One Wise, All-aware." "(This Book), there is no doubt in it, is a guide to those who guard (against evil)."There is no contradiction in its rules nor is there any incompatibility in its verses. "And if it were from any other than Allah, they would have found in it many a discrepancy." "Surely this Koran guides to that which is most upright." "Falsehood shall not come to it from before it nor from behind it."Imam Abu Ja'far (al-Baqir), peace be on him, explained this verse, saying : "Falsehood does not come to it from before the Torah nor before the Bible and the Zabur (David's psalms). Nor from behind it means that no Book will come after it to abrogate it."In a narration from al-Sadiq, peace be on him: "There is no falsehood in what the Koran has told about the past nor is there falsehood in what it has told about what will happen in the ".future

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The Imam dispraised those who distort the Koran

Imam Abu Ja'far (al-Baqir), peace be on him, dispraised those who distort Allah's Book. It is they who interpret its verses according to their own desires. Thus, he, peace be on him, wrote a letter to Sa'd al-Khayr: "Among their neglecting the Book is that they have rectified its letters and distorted its penal law. Indeed they see the Koran but they do not conform to it. The ignorant admire memorizing the narration. The religious scholars are sad when they leave the care."[۱۰۹]

Figurative Usage in the Koran

Figurative usages are famous in the language of Arabs. They are famous in many matters such as figurative predication, figurative word. Among them is the chapter on allusions. It is said that allusions are more eloquent than direct expressions. These expressions are among the nice usage and beauties of this language. The Holy Koran has a large group of figurative usage. Among them is the following Words of Allah, the Exalted: "He said: O Iblis! what prevented you that you should do obeisance to him whom I created with My two hands?"The meaning of the word hand is the special organ. However, this is impossible for Allah, the Most High. That is because the hand is in need of a body, while this is rationally impossible for Allah, the Exalted. Mohammed b. Moslem asked Imam Abu Ja'far (al-Baqir) about that. So, he, peace be on him, replied: "The word hand (yad) in the speech of Arabs means power and blessing. Allah, the Exalted, said: "And remember Our servant Dauwd with hands."He said: "And the sky We built it with hands."It is said: "So-and-so has many hands with me, favors and kindness. He has a white hand with me, meaning blessing."[۱۱۰]

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This means that the word hand (yad) is not used in its real meaning. Rather it is used in other than it, either figuratively or truly. That is because it includes all these meanings the .Imam mentioned

The Basmalah is Part of the Suras of the Koran

Imam Abu Ja'far (al-Baqir), peace be on him, and all the Imams of the members of the House (ahl al-Bayt), peace be on them, believed that the basmalah (i. e. , in the Name of Allah, the Most Gracious, the Most Merciful) is part of the chapters of the Holy Koran. A large mass of the Moslem scholars and readers followed them in that.[١١١] Yahya b. Abï~ 'Umran al-Hamadani wrote a letter to Imam Abu Ja'far (al-Baqir), peace be on him. In the letter he mentioned: "May I be your ransom, what is your opinion of a man (who) started his prayers with: In the Name of Allah, the Most Gracious, the Most Merciful, in the mother of the Book (i. e. , the first sura of the Holy Koran), and when he reached to a sura other than the mother of the Book, he left it (the basmalah)? The 'Abbasid (man) said: There is no harm in that."So, the Imam, peace be on him, replied to him with a letter in which he mentioned: "He (i. e. , the man who left the basmalah) should repeat it twice in spite of him (the 'Abbasid man).[١١٢] The traditions of the two parties (Sunna and Shi'a) have unanimously agreed on that the basmalah is part of the suras of the Holy Koran. Those .who deny that are irregular

The Koran Was Revealed in Seven Letters

The commentators have made known that the Koran was revealed in seven letters. They claimed that Imam Abu Ja'far (al-Baqir), peace be on him, said: "The Koran was revealed in seven letters."[١١٣] The ideas in this connection are so many that Abu Hatam has [mentioned that they are thirty-five.[١١۴

It is necessary for us to give a brief idea about the meanings of the seven letters to know .whether they are truly attributed to Imam Mohammed al-Baqir, peace be on him, or not

The Seven Letters

There are various views about the meanings of the seven letters. The following are some :of them

١. The seven letters are: promise, threat, order, prohibition, stories, controversy, and [proverbs. Ibn 'Atiya weakened this idea. He said: "These are not called letters."[١١۵

٢. They are the differing words that have close meanings such as aqbil and halum (come! come on!), 'ajjil and asri' (be quick). Al-Tabari chose this meaning.[١١۶] However, this meaning is untrue. That is because man, according to this meaning, has the right to read the Koran in various ways. So, this will lead to a big difference such as adding a verse or omitting it. That is because the differing words bring about differing sentences, as al-[Qurtubi said.[١١٧

٣. They are the seven chapters which the Koran brought: the prevention, the order, lawful, the unlawful, the clearly defined (verses), the ambiguous (verses), and the proverbs.[١١٨] These chapters are not called letters. Besides the prevention and the .unlawful are one chapter. They are therefore not seven chapters

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They are the classical dialects from the dialects of the Arab. They are differing in the .۴ Koran. So, some of the Koran was revealed in the dialect of Quraysh; some of it in the dialect of Hudhayl; some of it in the dialect of Hawzan; some of it in the dialect of the Yemen; some of it in the dialect of Kinana; some of it in the dialect of Tamï~m; some of it in the dialect of Thaqï~f. This idea is ascribed to al-Bayqahi, al-Abhari, and the author of al-Qamus. However, 'Umar opposed this idea when he said that the Koran was revealed [in the dialect of Madar.[۱۱۹

They are seven recitations. Our master, the Professor, opposed that when he said that .۵ [the famous recitations are more than seven.[۱۲۰

These are some of the opinions. Our master, the Professor, numbered ten opinions. However, he disproved them and proved that they did not lead to any result. Abu Shama .wrote a book on these meanings and refuted most of them

The Imam denied the Seven Letters

Imam Abu Ja'far (al-Baqir), peace be on him, denied the seven letters. What was attributed to him that he reported them is incorrect. In the (book) al-Sahï~h, Zarara reported on the authority of the Imam, who said: "Indeed the Koran is one. The One (Allah) revealed it. However, the reporters have brought about these differences."[۱۲۱] It was reported on the authority of the Imam al-Sadiq, peace be on him, that he denied that. Al-Fudayl b. Yasar asked him: "Surely, the people say: The Koran was revealed in seven letters."So, al-Sadiq, peace be on him, said: "The enemies of Allah have told lies. [However, the Koran was revealed in one letter from the One and Only."[۱۲۲

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The Method of Exegesis

The trends of the commentators of the Holy Koran are different. In that they followed :differing methods. Among them are

The Exegesis through the transmitted Sayings

By that we mean interpreting the Koran through the traditions reported on the authority of the Prophet, may Allah bless him and his family, and the Imams of guidance. Most Shi'ite commentators followed this method. Among them were al-Qummi, al-'Askari, and the like. Their proof was that the members of the House (ahl al-Bayt), peace be on them, were professional in the real knowledge of the Koran. Those other than them had no share in that. Imam Abu Ja'far (al-Baqir), peace be on him, referred to that when he said: "No one can claim that he has the deep and the surface (knowledge) of the Koran except the testamentary trustees of authority."[۱۲۳] It is therefore the testamentary trustees of the authority who had the deep and surface knowledge of the Book. The proofs have unanimously agreed that it is incumbent on the explainers to refer to them on interpreting the Koran. Shaykh al-Tusi said: "Interpreting the Koran is not permitted except through the authentic traditions from the Prophet, may Allah bless him and his family, and the Imams whose words were similar to those of the Prophet, may Allah bless him and his [family."[۱۲۴

The Exegesis through the Opinion

By that we mean following the hypothetical rational considerations that belong to the approbation.[۱۲۵] The Mu'tazilite and the Batanian commentators adopted that. They did not follow the traditions reported on the testamentary trustees of Allah's Apostle, may Allah bless him and his family, in their exegesis. Rather, they depended on the rational approbation. Imam Abu Ja'far (al-Baqir), peace be on him, prevented them from that. :Qattada, the famous jurist, came to the Imam. So, the Imam said to him

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?"Are you the jurist of the people of Basrah"

".Yes, such they claim"

".I have heard that you interpret the Koran"

".Yes"

:So, the Imam blamed him for that, saying

O Qattada, If you interpret according to your own opinion, then you will be perished and" perish (the people). If you interpret it according to the opinions of the men, then you will be perished and perish (the people). Qattada, woe unto you! Those who have been [addressed in the Koran know it."[١٢۶

Imam Abu Ja'far (al-Baqir), peace be on him, confined the knowledge of the Holy Book to the members of the House (ahl al-Bayt), peace be on them. That is because they knew the clearly defined (verses), the ambiguous (verses), the abrogating (verses), and the abrogated (verses). The people other than them had not such knowledge. It was reported on the authority of the Imams, peace be on him, who said: "There is nothing farther from the mind of the men than the exegesis of the Koran. The beginning of the verse is on a [thing and its end is on other thing. It is a coherent speech with various meanings."[١٢٧

As for following the surface of the Book is not numbered of the exegesis through the opinion which is forbidden. Some traditionalists opposed its proof. They cleaved to proofs [which the fundamentalists refuted.[١٢٨

Imam al-Baqir's Exegesis

Imam Abu Ja'far (al-Baqir), peace be on him, wrote a book on the exegesis of the Holy Koran. Mohammed b. Ishaq al-Nadi~m mentioned the book in his book al-Fihrast when he mentioned the books written on the exegesis of the Holy Koran. He said: "Abu al-Jarud Zyad b. al-Munzir, the head of the Jarudiya, reported the book of al-Baqir Mohammed b. 'Ali b. al-Husayn."Sayyd Hasan al-Sadr said: "A group of the reliable Shi'ites reported the book from him from the days of his righteousness. Among them was Abu Basi~r Yahya b. al-Qasim al-Asadi. 'Ali b. Ibrahi~m b. Hashim al-Qummi mentioned it in his book al-

Tafsï~r on the authority of Abu Basï~r.[۱۲۹] The narrators said: “Jabir b. Yazï~d al-Ju‘fi wrote a book on the exegesis of the Holy Koran. He learnt the exegesis from the [Imam.”[۱۳۰

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Examples of al-Baqir's Exegesis

The explainers reported many verses of the Holy Koran interpreted by the Imam. The following are some of them:

۱. The Words of Allah, the Exalted, : "These shall be rewarded with the ghurfa (house) because they were patient."[۱۳۱] Al-Baqir, peace be on him, said: "The ghurfa (house) is the garden. It is a reward for them, for they were patient towards poverty in the world."[۱۳۲]

۲. The Words of Allah, the Most High: "And to whomsoever My wrath is due he shall perish indeed."[۱۳۳] Abu Ja'far (al-Baqir), peace be on him, was asked about the wrath of Allah. So, he peace be on him, replied: "His dismissal and His punishment."[۱۳۴]

۳. The Words of Allah, the Exalted, "And most surely I am most Forgiving to him who repents and believes and does goods, then continues to follow the right direction."[۱۳۵] The Imam, peace be on him, interpreted "following the right direction"as following the Imams of the members of the House (ahl al-Bayt). Then he said: "By Allah, if a person worships Allah throughout his life between the corner (of the Kaaba) and the standing place (of Abraham) and does not follow us, Allah will throw him down on his face into the fire."[۱۳۶]

۴. The Words of Allah, the Exalted: "O Apostle, deliver what has been revealed to you from your Lord."[۱۳۷] He, peace be on him, said: "By that Allah meant what He revealed to the Apostle, may Allah bless him and his family, concerning the outstanding merits of 'Ali."[۱۳۸] He, peace be on him, reported that Allah revealed to His Apostle to appoint 'Ali successor. However, he was afraid that that would be difficult for a group of his Companions. So, Allah, the Most High, revealed this verse to encourage him to carry out His order.[۱۳۹]

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The Words of Allah, the Exalted: "Leave Me and him whom I created alone."[۱۴۰] This .۵ verse was revealed concerning al-Walī~d b. al-Mughī~ra al-Makhzumi, who accused the Prophet, may Allah bless him and his family, of magic. The people called al-Walī~d the alone. Thus, the verse was revealed to threaten him. Mohammed b. Moslem reported on the authority of Abu Ja'far (al-Baqir), who said: "The alone is the illegitimate child."Zarara said: "Abu Ja'far (al-Baqir) was told that one of the Hashimites said in his oration: "I am the son of the alone."So, the Imam said: "Woe unto him! If he knew who the alone was, he would not boast of him."Thus, we said to him: "Who is he?"He said: "The unfathered [child."[۱۴۱

The Words of Allah, the Exalted: "The angels and Gabriel descend in it by the permission .۶ of their Lord."[۱۴۲] He, peace be on him, said: "The angels and the recorders descend to the lower world. They record the affairs that hit people within a year. That is up to Allah's will."Allah makes to pass away and establishes what He pleases, and with Him is the [mother of the Book."[۱۴۳

The Words of Allah, the Exalted: "So, they shall be thrown down into it, they and they .۷ erring ones."[۱۴۴] The meaning of the verse is that the erring ones and the atheist powers will be thrown all together into the fire. Imam Abu Ja'far (al-Baqir), peace be on him, said: "The verse was revealed concerning the people who described just things with their [tongues, and then they did other than them."[۱۴۵

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The Words of Allah, the Exalted: "And they did not do Us any harm, but they made their .۸ own souls suffer loss."[۱۴۶] Interpreting this verse, the Imam, peace be on him, said: "Allah is not oppressed, for He is Great and Powerful. However, He mixed us with Himself. So, He regarded the oppression against us as oppression against Him and our authority as His authority. So, He said: 'Only Allah is your authority and His apostle and those who believe.'"He meant the Imams from us. In another place He said: "And they did not do Us [any harm, but they made their own souls suffer loss."[۱۴۷

The Words of Allah, the Exalted: "So, ask the people of the reminder if you do not .۹ know."[۱۴۸] Mohammed b. Moslem said: I said to Imam Abu Ja'far (al-Baqir): "Some of us claim that this verse concerns the Jews and the Christians."He said: "Therefore they summon you to their religion."Then he, peace be on him, pointed to his chest and said: ["We are the people of the reminder and we are the people who are questioned."[۱۴۹

The Words of Allah, the Exalted: "Are those who know and those who do not know .۱۰ alike? Only the men of understanding are mindful."[۱۵۰] He, peace be on him, said: "It is we who know and our enemy is he who does not know. Our followers are the men of [understanding."[۱۵۱

The Words of Allah, the Exalted: "Nay! these are clear communications in the breasts .۱۱ of those who are granted knowledge."[۱۵۲] Imam Abu Ja'far (al-Baqir) said that "those who are granted knowledge"concerns the Imams of the members of the House (ahl al-Bayt), peace be on them.[۱۵۳] Abu Basï~r reported that Imam Abu Ja'far (al-Baqir) recited [this verse and pointed with his hand to his chest.[۱۵۴

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The Words of Allah, the Exalted: "(Remember) the day when We will call every people .۱۲ with their Imam."[۱۵۵] Jabir b. Yazï~d al-Ju'fi reported on the authority of Imam Abu Ja'far (al-Baqir), peace be on him, who said: When this verse was revealed, the Moslems said: "O Allah's Apostle, are you not the Imam of all people?"He, may Allah bless him and his family, said: "I am the Apostle of Allah for all people. However, there will be Imams over the people. They will be from my Household. They will assume the Imam over the people. However, the people will accuse them of lying. The Imams of unbelief and misguidance and their followers will oppress them. So, whoever supports, follows, and believes them will belong to me, be with me, and meet me. Whoever oppresses them, accuses them of lying will not belong to me nor will he be with me. Moreover, I will disown myself of [him."[۱۵۶

The Words of Allah, the Exalted: "Then We gave the Book for an inheritance to those .۱۳ whom We chose from among Our servants, but of them is he who makes his soul suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission."[۱۵۷] Salim asked Imam Abu Ja'far (al-Baqir) about this verse. So, he, peace be on him, said: "He who is foremost in deeds of goodness is the Imam. He who takes a middle course is he who knows the Imam. He who makes his soul suffer a loss is he who does not know the Imam."[۱۵۸] Zyad b. al-Munzir reported on the authority of the Imam, peace be on him, who said: "As for him who makes his soul suffer a loss is he who does a good deed and another bad one. As for him who takes a middle course is he who worships (Allah) very much. As for those who are foremost in deeds of goodness are 'Ali, al-Hasan, al-Husayn, and those who died martyrs from the [family of Mohammed, may Allah bless him and his family."[۱۵۹

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۱۴. The Words of Allah, the Exalted: "Surely in this are signs for those who examine."[۱۶۰] He, peace be on him, said: The Commander of the Faithful said: "Allah's Apostle, may Allah bless him and his family, was the one who examined. I, after him, and the Imams from my progeny are the ones who examine."[۱۶۱]

۱۵. The Words of Allah, the Exalted: "And that if they should keep to the (right) way, We would certainly give them to drink of abundant water."[۱۶۲] He (al-Baqir), peace be on him, said: "By that Allah meant that if they should keep to the authority of 'Ali b. Abï~ Talib, the Commander of the Faithful, peace be on him, and the testamentary trustees of authority from his sons, and obey their orders and prohibitions, He would certainly give them to drink of abundant water, namely He would fill their hearts with belief. The (right) way is the belief in the authority of 'Ali and the testamentary trustees."[۱۶۳]

۱۶. The Words of Allah, the Exalted: "Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book."[۱۶۴] Barï~d b. Mu'awiya asked Imam Abu Ja'far (al-Baqir), peace be on him, about those whom the Words of Allah the Exalted: "And whoever has knowledge of the Book" concern. So, he, peace be on him, said: "He meant us. 'Ali was the first of us, the most meritorious of us, and the best of us after the Prophet, may Allah bless him and his family."[۱۶۵]

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The Words of Allah, the Exalted: "But indeed We have given to Abraham's children the .۱۷ Book and the wisdom, and We have given them a grand kingdom."[۱۶۶] Barï~d al-'Ajali asked Imam Abu Ja'far (al-Baqir), peace be on him, about this verse. So, he, peace be on him said: "He made Abraham's children Apostles, Prophets, and Imams. Why do they accept that in the family of Abraham and refuse to accept it in the family of Mohammed, may Allah bless him and his family?"Barï~d said: "What is the meaning of 'And We have given them a grand kingdom?'"The Imam replied: "llah made them Imams. Whoever obeys them obeys Allah. Whoever disobeys them disobeys Allah. That is the grand [kingdom."[۱۶۷

The Words of Allah, the Exalted: "And I breathed into him of My spirit."[۱۶۸] The Imam, .۱۸ [peace be on him, was asked about the spirit. So, he said: "It is the power."[۱۶۹

The Words of Allah, the Exalted: "Were it not for that he had seen the manifest .۱۹ evidence of his Lord."[۱۷۰] The Imam, peace be on him, said to Jabir al-Ju'fi: "What do the Iraqi jurists say concerning this verse?"Jabir replied: "He (Joseph) saw Jacob biting his thumb."Thus, the Imam, peace be on him, said: [My father related to me on the authority of my grandfather, 'Ali b. Abï~ Talib, who said:] "As for the manifest evidence which Joseph saw when she made for him and he made for her was that she went to an idol crowned with pearls and corundum in the house to cover it with a white garment so that it would not see her or she felt shame of it."So, Joseph asked her: "What is this?"She replied: "It is my lord. I feel shame of it when it see in this manner."So, Joseph said: "Do you feel shame of an idol that does not avail nor does it harm nor does it see? Then why do I not feel shame of my Lord Who has the power over every soul? By Allah, you will never obtain [that from me."That is the manifest evidence.[۱۷۱

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These are some of the verses which Imam Abu Ja'far (al-Baqir), peace be on him, .interpreted. With this we end our talk about his exegesis of the Holy Koran

Theology

Imam Abu Ja'far (al-Baqir) researched many theological matters during his lectures. He was asked about the most complicated matters in this science. He answered them. Worth mentioning, the time of the Imam was the most sensitive of all the times. That is because the Islamic conquer included most areas of the world and the peoples of the earth. That moved a wave of spite in the souls of the enemies of Islam, from the helpless peoples and other than them. Thus, they launched a propagating campaign against the Islamic thought. They proclaimed doubts and imaginations among the children of the Moslems. Meanwhile the Umayyad governments encouraged anti-Islam thoughts. No one has mentioned that the Umayyad rulers resisted these thoughts and prevented them from spreading among the Moslems. In the meantime nobody was ready to save the Moslems from these thoughts except Imam Abu Ja'far (al-Baqir), peace be on him, who refuted them with strong proofs. We will mention that in detail when we talk about the time of the .Imam

:However, the following are some of the theological researches which the Imam did

Monotheism

Imam Abu Ja'far (al-Baqir), peace be on him, studied the most important matters of monotheism. He uncovered them. He refuted the doubts and imaginations which were :raised about them. Among what he studied are

Allah is not attained through Reason The unquestionable thing is that man is unable to .١ know with all his intellectual the reality of Allah, for reason has limited imaginations. Al-".Shafi'i said: "Indeed reason has a limited end as the eye has

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All things which man senses are found at a certain place and time. Reason cannot imagine beings without a place or things without time. Thus, reason is unable to attain the reality of Allah, for neither time nor place can encompass it. In other words, Allah created the time and the place. Besides reason is unable to understand the reality of many things in .the universe. Among them is the unseen reality which reason has not understood yet

The conceptualization of the heart, though it has vast imagination, is unable to attain the essence of Allah. The eye is unable to attain it, too. Imam Abu Ja'far (al-Baqir), peace be on him, stated that when he was asked about these words of Allah, the Exalted: "The eyes attain Him not, but He attains the eyes."[۱۷۲] He, peace be on him: "The conceptualization of hearts are keener and sharper than the perceptions of the eyes. Through the conceptualization of the heart you can perceive countries like Sind, Hind (India) and other cities which you have never visited, although you have not seen them with your eyes. How can your eyes see Him when the conceptualization of your heart cannot attain [Him?"[۱۷۳

Indeed the eye shall come back confused and fatigued when it tries to perceive the essence of Allah, the Most High, the Creator of the cosmos, and giver of life. Ibn Abï~ al-:Haddï~~d said

.O Miracle of the cosmos, thinking has become unsound concerning You

.Whenever my thinking moves toward You a span of the hand, it escapes for a mile

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[You have perplexed men of understanding and confused intellect.[۱۷۴

There is nothing remoter than attaining the essence of Allah, the Exalted, for reason is unable to attain it. Thus, 'Abd al-Rahman b. Abï~ al-Najran asked Abu Ja'far (al-Baqir), peace be on him, about Allah, the Most High. He said: "Should I think of anything (to understand Allah)?"The Imam, peace be on him, replied: "Yes, but you have to imagine a thing which the mind cannot contain and which is without limit. He is unlike whatever comes into your mind. Nothing resembles Him nor can any thought reach Him. How can He be perceived when He is totally different from whatever is conceived and is the reverse of whatever is imagined. (Because Allah cannot be limited through the limitations of the mind or the senses.) Certainly, the thing which cannot be encompassed by the mind [and which is without limits is that which should be imagined."[۱۷۵

The Eternity of the Necessary Being As for the Eternity of the Necessary Being, it is .۲ among the keenest theological and philosophical studies. A man asked Imam Abu Ja'far (al-Baqir), peace be on him: "Tell me from when your Lord has been in existence?"The Imam replied: "Woe unto You! The question when and how long arises only in respect of things that (previously) were non-existant. Verily, my lord, the Blessed and Exalted, has always been Ever-living, without time or modality. Coming into existence does not apply to Him Who exists eternally nor does 'how He exists' apply to His existence nor does 'where He exists' apply to him, for He is neither in a thing nor on a thing. He did not invent a place for His location, nor was there any enhancement in His might after He had created the universe, nor had He been weak before its creation, nor was He alone before His act of creation, nor does He resemble anything that can be remembered, nor was He without dominion before creating the universe, nor will He be bereft of dominion after the .universe passes away

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He is Ever-living, Self-subsisting, the Almighty Lord without the category of life. He was the Almighty Lord before creating things, and He is the Absolute Lord after the creation of the universe. None of the categories of ‘how’ or ‘where’ or ‘when’ or ‘how much’ nor any ‘limit’ apply to his existence. He is not recognized by resemblance with anything nor does He become decrepit due to His endless existence. Nothing can strike awe in Him. Rather, all things are awe-struck by fearing Him. He was in existence before the appearance of life as such. Neither is He in existence such as can be described, nor can it be confined to any state and condition. He does not rest anywhere nor does He abide at a place that is in the neighborhood of another place. However, He is known as Living, the Lord whose might and dominion will never end. He has created of His own will whatever and whenever He desired. He can neither be confined, nor fractioned, nor can He be destroyed. He is the First without any modality and the Last without any space. ‘And all things are perishable except His face.’ ‘His are the creation and the command. Blessed be ‘.Allah, the Lord of all beings

O Questioner, woe unto you! Surely, my Lord can never be encompassed by the” imagination. Doubts cannot descend upon him. Nor can He be affected (by anything). Nor is He anybody's neighbor. Nor can events happen to Him. He can neither be questioned about anything nor is He ashamed of anything. ‘Slumber seize Him not, neither sleep.’ ‘To Him belong all that is in the heavens and the earth and all that is between them, and all that is underneath the soil.’”[۱۷۶] This wonderful paragraph of the speech of the great Imam has encompassed the eternity of the Necessary Being and His Unity. It has deemed Him far above comparison with His creatures which genus and species limit, and which are in need of the cause in their existence and non-existence. Moreover, they are in need of time and place. Allah is far above all that, for He is the first and the last, outward and inward, and He knows all things. A researcher asked the Imam: “Who is Allah?” He replied: “The One and Only.” It was said to him: “How is He?” He answered: “He is a Powerful King.” It was said to him: “Where is He?” He replied: “He is watching.” So, the researcher said: “I am not asking you about this.” He said: “These are the attributes of “.Allah. Other than them are the attributes of creatures

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They wanted to know the essence of Allah through their senses and reason. They did not know that He was far above what reason attains and what conceptualization perceives. .There is no god but He, the Ever living, the Self-subsisting

However, in this speech, the Imam, peace be on him, discussed the most important theological matters which no one of the Moslem theologians and philosopher had discussed before him except his grandfather Imam 'Ali, the Commander of the Faithful, peace be on him. As for encompassing and explaining the speech of the Imam, peace be on him, it needs a detailed study. The Moslem philosophers have taken care of the points which the Imam has mentioned in his speech. They have produced evidence in support of [them.[۱۷۷

Talking about the Essence of Allah is forbidden Imam Abu Ja'far (al-Baqir), peace be on .۳ him, prevented Moslems from talking about the essence of Allah, the Most High. That is because that depends on a deep philosophy which the reason of the simple people is unable to understand. In other words they have little knowledge. Thus, they fall into the tricks of the Satan. Then they go out of belief and come into polytheism. In this connection the Imam, peace be on him, said: "Talk about all things, but do not talk about the essence [of Allah."[۱۷۸

He, peace be on him, said: "Talk about the creation of Allah, but do not talk about Allah [Himself, for that increases the owner of the talk nothing except perplexity."[۱۷۹

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Indeed talking about the essence of Allah increases man nothing except perplexity and throwing destructive manners and doubts. As for thinking of the creation of Allah and considering carefully the universe, they will lead man to belief in Allah. That is because the creation of all creature indicates the Great Creator. Darwin said: "It seems that all the creatures that live in the earth belong to one eternal shape. The Creator has breathed life into them."[۱۸۰] It is false to say that chance has created all these worlds. It is impossible for chance to find a well-woven regulation that depends on knowledge. Why does chance ?not create the plane and modern sets which thinking and science have found

The Knowledge of Allah The knowledge of Allah has encompassed all things. The .۴ knowledge of Allah is the same before and after the creation of things. That is because He has created them. He knows what souls and hearts have. Mohammed b. Moslem reported on the authority of Abu Ja'far (al-Baqir), peace be on him, who said: "Allah, the Great and Almighty, was there when nothing else existed. He has been eternally knowing whatever come into being. And His knowledge of a thing before it comes into being is exactly the [same as it is after its being."[۱۸۱

The Essence of Monotheism Jabir b. Yazï~d al-Ju'fi asked Imam Abu Ja'far (al-Baqir), .۵ peace be on him, to teach him something of monotheism. So, he, peace be on him, said: "Indeed Allah, whose names are blessed and Who is Exalted in the transcendence of His Essence, is the One (the only One). He is unique in Oneness, and He attributed Oneness to Himself when He was alone. Then, He made His Unity evidently known to His creatures. Thus, Allah is One, Unique, Self-dependent, and All-holy. All things worship Him and turn [to Him in repentance. And His knowledge embraces all things."[۱۸۲

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The Attributes of Allah Surely, the attributes of the Wise Creator are exactly the same .۶ as His Essence. There is no number among them, as it has been proved in theology. Some Iraqis deviated from the right path. So, they proclaimed that Allah, the Most High, heard with other than with He saw, and saw with other than with He heard. In that He is similar to His creatures. Mohammed b. Moslem told Imam Abu Ja'far (al-Baqir), peace be on, about that. So, the Imam said: "They have told lies, become atheists, and likened (Allah to His creatures). Far is Allah above that. Indeed He is All-Hearing, All-Seeing. He hears with ".what He sees, and sees with what He hears

Then Mohammed b. Salim said: "They claim that He sees according to what they think."So, the Imam, peace be on him, refuted their claims, saying: "Be Allah Exalted, the one who [has the attribute of the creature perceive, but Allah is not such."[۱۸۳

Doubt and Unbelief Surely, the doubt and unbelief in Allah, the Creator of the skies and .۷ the earth, have bad final results. Among them is that no deed is accepted from the one who doubts Allah and the one who disbelieves in Him. Their deeds will not avail them on the Day of Judgment. For this reason, the Imam, peace be on him, said: "The deed with [doubt and unbelief is useless."[۱۸۴

With this we end our talk about the words of Imam Abu Ja'far (al-Baqir), peace be on him, .on monotheism

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Footnote

[۱] Safinat al-Bihar, vol.۲.

[۲] 'Aqidat al-Shi'a, p.۱۲۳.

[۳] Al-Manaqib, vol.۳, p.۳۳۱.

[۴] Al-Imam Zayd, p.۲۲.

[۵] 'Uyyun al-Akhbar wa Funun al-Athar, p.۲۱۳.

[۶] Nasikh al-Tawarikh, vol.۲, p.۲۱۹.

[۷] Ibid, p.۲۱۷.

[۸] Ibid.

[۹] A'lam al-Wara, p.۲۷۰.

[۱۰] Al-Khisal, p.۴.

[۱۱] Ibid, p.۵.

[۱۲] Ibid, p.۱۰.

[۱۳] Ibid, p.۱۱.

[۱۴] Ibid, p.۱۴.

[۱۵] Ibid.

[۱۶] Ibid, p.۱۵.

[۱۷] Ibid, p.۱۷.

[۱۸] Usul al-Kafi, vol.۲, p.۶۱۶.

[۱۹] Al-Khisal, p.۳۱.

[۲۰] Ibn al-Maghazili, Manaqib 'Ali b. Abi Talib, p.۴۰.

[۲۱] Ibid, p.۴۲.

[۲۲] Ibid, p.۴۴.

[۲۳] Ibid, p.۶۴.

[۲۴] Yanabi' al-Mawadda, p.۲۶۶.

[۲۵] Ibn al-Maghazili, Manaqib 'Ali b. Abi Talib, p.۴۰.

[۲۶] Al-Khisal, p.۳۴.

[۲۷] Ibid, p.۳۵.

[۲۸] Ibid, p.۳۶.

[۲۹] Ibid.

[۳۰] Ibid, p.۴۱.

[۳۱] Ibid, p.۴۷.

[۳۲] Ibid, p.۵۸.

[۳۳] Ibid, p.۶۰.

[۳۴] Ibid, p.۷۱.

[۳۵] Al-'Aqd al-Farid, vol.۵, p.۲۷۷.

[۳۶] Safinat al-Bihar, vol.۲, p.۴۰۹.

[۳۷] Al-Khisal, p.۷۸.

[۳۸] Ibid, p.۸۴.

[۳۹] Ibid, p.۹۴.

[۴۰] Ibid, p.۱۰۶.

[۴۱] Ibid, p.۱۰۸.

[۴۲] Ibid, p.۱۳۸.

[۴۳] Ibid, p.۱۴۷.

[۴۴] Ibid, p.۱۶۴.

[۴۵] Ibid, p.۱۶۷.

[۴۶] Ibid, p.۱۸۰.

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[۴۹] Ibid, p.۲۰۵.

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[۵۱] Ibid, p.۲۱۷.

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[۱۷۰] Koran, Yousif, ۲۴.

[۱۷۱] Al-Bidaya wa al-Nihaya, vol.۹, p.۳۱۰.

[۱۷۲] Koran, al-An‘am, ۱۰۳.

[۱۷۳] The tradition has been ascribed to Imam al-Jawad.

[۱۷۴] Sharh Nahjj al-Balagha, vol.۱۳, p.۵۱.

[۱۷۵] Usul al-Kafi, vol.۱, p.۸۲.

[۱۷۶] Ibid, pp.۸۸-۸۹.

[۱۷۷] The great Moslem Philosopher, Sadr al-Din al-Shirazi,

has discussed that objectively in his book

.'al-Shawahid al-Rabawiya'

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CHAPTER VII: KUTHAYR 'AZZAH AND AL-KUMAYT

Kuthayr 'Azzah

The two famous poets, Kuthayr 'Azzah and al-Kumayt al-Asadi, had close relationships with Imam Abu Ja'far (al-Baqir), peace be on him. For they believed in his Imamate. They regarded obedience to him as obligatory. Thus, they devoted themselves to him. So, they were famous for that. We will mention some of their affairs and their close relationship .with the Imam, peace be on him

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Kuthayr 'Azzah

As for Kuthayr 'Azzah, he was Abu Hamzah al-Khuzai al-Madani. He was among the Arab lovers. He fell in love with 'Azzah, daughter of Jamï~l. He had many stories with her. The biographers have mentioned them. Ibn Ishaq said: "Kuthayr was the best Moslem poet in [poetic talents."[١

.His Obedience to the Members of the House (ahl al-Bayt), peace be on them

Kuthayr was very obedient to the members of the House (ahl al-Bayt), peace be on them. He devoted his life to them. He did not hide his obedience to them from the Umayyads. 'Abd al-Malik b. Marwan asked him to swear by Imam 'Ali, the Commander of the Faithful, peace be on him, to tell him about the one who was more than him in love. So, Kuthayr replied: "If you ask me to swear by you, I will tell you."Marwan did that. So, Kuthayr told [him about the love of some lovers.[٢

His Obedience to al-Baqir

Kuthayr loved Imam Abu Ja'far (al-Baqir), peace be on him, very much. He obeyed him and believed in his Imamate. The historians said: "A man saw Kuthayr riding (his horse). Meanwhile the man saw Imam Abu Ja'far, peace be on him, waking. So, he blamed '?"Kuthayr , saying: 'Why are you riding (your horse) and Abu Ja'far is waking

He ordered me to do that. I prefer his obedience to his disobedience. So, I have ridden" .(the horse),"[٣] replied Kuthayr

This answer proves Kuthayr's good manners and perfect faith. For obedience to the Imam was obligatory. Thus, he had no way to disobey him.

Kuthayr praised the Sons of Marwan

Kuthayr praised the sons of Marwan very much. Thus, they glorified and honored him.[۴] He composed poems to praise them. The poems have been mentioned in his Divan. However, he was not serious in praising them. He did not believed in what he said. Rather, he praised them to get their money and gifts. He mocked them. He likened them to snakes and scorpions. The historians reported that he came to Imam Abu Ja'far, peace be on him. Thus, the Imam, peace be on him asked him: "Are you from our followers? Why do you praise Marwan's household?"

Kuthayr answered: "I mock them. I liken them to snakes and scorpions. Have you not heard my poem concerning 'Abd al-'Azï~z b. Marwan.

Abd al-Malik understood that, so he said to his brother 'Abd al-'Azï~z: "He did not praise you. Rather, he likened you to snakes."'Abd al-'Azï~z reported that to me. So I said to him: "By Allah, I will liken him to the snake. Then he will not deny that. Then I composed a poem concerning him."

When I read the poem before 'Abd al-'Azï~z, he gave me many gifts. For he did not understand what I said.[۵]

Accordingly, Kuthayr was not serious when he praised the sons of Marwan. He did not believe in what he said. Rather, he mocked them. Moreover, he deceived them to take money from them. For they took the money illegally. Kuthayr had no way to take money except through this way.

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His Death

Kuthayr died in the year ١٠۵ A. H. He died on the same day when 'Ukrima died. (The people) prayed over them at one place. Then the people said: "The most knowledgeable of people in jurisprudence and poetry has died."[۶] Then the people escorted the .deceased to their final resting place. Among them was Imam Abu Ja'far, peace be on him

Fabricated Narration

Some historians have mentioned a narration, but we think that the narration is among the fabricated narrations. The historians reported the narration on the authority of Yazï~d b. 'Urwa, who said : "The women prevailed at the funeral. They wept over him and mentioned 'Azzah during their weeping. So, Mohammed b. 'Ali (Abu Ja'far) said: 'Open the way for me to go to the coffin.' So, we pushed the women away from the coffin. Abu Ja'far hit the women with his sleeve. Then he said: 'O girl friends of Joseph, go away! Thus one of the women came to the Imam and said to him: 'O Son of the Apostle of Allah, you are right. We are the girl friends of Joseph. We were better than you towards him. ' Abu Ja'far said to one of his retainers: 'Keep her till we come back.' When they had buried Kuthayr, he ordered the woman to be brought. He, peace be on him said to her: 'Were you who said that you were better than us?' 'Yes, son of the Apostle of Allah, will you make me safe from your anger?' asked the woman. 'You are safe from my anger. So, explain that,' replied the Imam. So, the woman explained: 'O Son of the Apostle of Allah, we summoned Joseph to pleasures such as food, drink, and enjoyment. However, you, men, threw him into the well, sold him for low prices, and imprisoned him in prison. Therefore, who are more merciful for him- you or we?' The Imam admired the woman. Thus, he said to her: 'What a generous woman you are! You overcome all women. Have you a husband?' 'I have a man whose husband is I,' she replied. The woman went away. A man from the people, who knew the woman, said: 'This is Zaynab al-Ansariya, the [daughter of Mu'ayqib.'"[٧

Criticisms

Why did the women gathered around Kuthayr's corpse? Why was it difficult for the .۱ Imam to reach him? Why did he order the women to be pushed away? This narration is incorrect. For women were not permitted to take part in such ceremonies. Rather, she .was ordered not to leave her house

The Imam was rude with the ladies who gathered around the corpse. This makes the .۲ fabrication of this narration sure. That is because the Imam, peace be on him, was the .ideal example for high manners and noble morals. So, he was far above obscene words

A conversation took place between the Imam and the Ansari lady. He asked her .۳ whether she had a husband. This also makes us sure of the fabrication of the narration. Is this appropriate for the Holiness of the Imam. Accordingly, this narration is imaginary. [With this we will end our talk about the biography of Kuthayr 'Azzah.[۸

Al-Kumayt Al-Asadi

Point

Al-Farazdaq said: "Al-Kumayt was the poet of the first and the last."[۹] 'Ukrima al-Dabbi said: "Were it not for his poetry, there would be no translator for the language nor would [there be a tongue for explanation."[۱۰

He was the foremost thinker and writer of the period. He played an important role in developing Arab culture and Islamic scientific movement. The following are some bright .sides of his life

His Birth and his Early Life

Al-Kumayt was born in the year ۶۰ A. H. It was the year when the Moslem community was bereaved of Imam Husayn, the Lord of martyrs, peace be on him.[۱۱] So, that tragedy impressed him. It reacted on his feelings and sentiments. That appeared in his poetry .through which elegized Imam al-Husayn, peace be on him

As for his early life, it was in Kufa, the capital of the Shi'ites, and the place of revolts against the Umayyads. He was brought up on the love for the members of the House (ahl al-Bayt), peace be on them. So, the love for them was among his elements.

His Talents

Al-Kumayt was among the unique in history. He was among the prominent figure in the Arab nation. He was endowed with noble talents and high qualities. A historian numbered his qualities as ten. The historian said: "Al-Kumayt had ten qualities, of which no poet had. He was the orator of Asad's (tribe). He was the jurist of the Shi'ites. He was a memorizer of the Holy Koran. He was steadfast. He was a writer with good calligraphy. He was a genealogist. He was disputatious. He was the first to debate (with others) on Shi'ism. He was a bowman. No one from Asad's sons was better than him in sharpshooting. He was a pious brave knight. Moreover, he was famous for open Shi'ism."[١٢]

His Poetry

As for his poetry, it is among the masterpieces of Arab literature. It is the most wonderful of all that Arab poets have composed. In his poetry, he did not incline to joking and impudence. With that he separated himself from the poets of Umayya and the 'Abbasid periods. For they used their intellectual talents in amusement, futility, and corrupt manners.

As for al-Kumayt, he devoted his poetry to his masters from the Hashimites. Thus, proclaimed their noble deeds and their outstanding merits through wonderful Arab poetry.

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The historians said : "Al-Kumayt did not announce his poetry till he was satisfied with it or sure of it. For this reason his poetry has become masterpieces showing creation, art, and thinking. As for (his poems called) al-Hashimiyat, they are greater than limitation and evaluation. He has inserted in them the evidence for his doctrine, which is indisputable and undoubted. (His poems called) were among the cultural means at those times. For they are rich in thinking and literature. They were reported in the clubs and the assemblies. So, the people memorized them."

Al- Kumayt and al-Farazdaq

The historians reported that al-Kumayt composed his (poems called) al-Hashimiyat. However, he concealed them. He did not announce them among the people. For he wanted to ask the advice of al-Farazad b. Ghalib, the great Arab poet, about them. So, he went to him. When he met him, he said to him:

"O Abu Firas, you are the chief of (the tribe of) Madar and their poet. I am your nephew, al-Kumayt b. Zayd al-Asadi."

"You are truthful. You are my nephew. What is your need," al-Farazdaq asked.

"I have composed poetry. I want to submit it to you. If it is good, order me to announce it. If it is bad, order me to conceal it. And you will be the first to conceal it for me," answered al-Kumayt.

So, al-Farazdaq admired his politeness. Then he said him:

"As for your reason, it is good. I hope that your poetry is as equal as your reason. Recite to me what you have written. "

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:Thus, al- Kumayt recited him his wonderful (poem), saying

"I am delighted. I am not delighted for the beautiful women"

?"Al-Farazdaq interrupted him, saying: "My nephew, for what you are delighted

.I am not delighted for play. Does the old man play?" replied al-Kumayt"

.Yes, my nephew, play. You are at the time of play,"said Al-Farazdaq"

.Neither a house nor the trace of the house divert me"

.Nor does a finger dyed with henna make me delighted," said al-Kumayt

Al-Farazdaq admired this poetry. Then he asked: "My nephew, what has made you ?"delighted

.(Nor do the antelopes that pass me on the right hand in the evening (delight me"

I am not delighted) whether a sounded-horned (antelope) or a one broken-horned) .(antelope) passes," said al-Kumayt

.Yes. Do not be pessimistic," said Al-Farazdaq"

However, the people of outstanding merits, piety, the best of the children of Eve (has" .delighted me). The good are sought," said al-Kumayt

:This high wonderful poetry moved Al-Farazdaq, so he said

?"Woe unto you! Who are they"

Al-Kumayt said: "(I am delighted at) the white group (the Hashimites). Through love for " .them I seek nearness to Allah

.Al-Kumayt controlled the feelings and sentiments of Al-Farazdaq

.Relieve me! Woe unto you! Who are they?" shouted Al-Farazdaq"

So, al-Kumayt said: "(They are) the Hashimites, the family of the Prophet. I am satisfied with them. I always become angry for them. I have made my soul obedient to them out of

".love (for them). I receive them with pleasure

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:This poetry controlled the feelings of Al-Farazdaq. So, he said

My nephew, announce, and then announce (your poetry). By Allah, you are better in" [poetry than those who passed away and those who are still alive."[۱۳

The Characteristics of his Poetry

The poetry of al- Kumayt is distinguished by the religious values through which he sincerely expressed his feelings towards his masters, the Hashimites. For he showed .sincere affection and love for them. The unquestionable proofs imposed that on him

:As for the characteristics of his poetry, the following are some of them

His poetry concerning the Hashimites is not mere sentiment. Rather, it depends on .۱ dispute and satisfaction. Shawqi Dayf said: "Thus, al- Kumayt's poetry does not express only feelings. Rather, it also expresses thoughts. Moreover, it expresses the ability of the Arab reason to dispute and to convince."[۱۴] "Perhaps, it expresses thoughts more than it expresses sentiments."[۱۵] These are two lines of his wonderful poems. They represent :this trend

:They said

.We have inherited it (the caliphate) from father and mother

.Neither mother nor father had given it to them by will

.They think foolishly they have obligatory right on the people

[However, the right of the Hashimites is more obligatory.[۱۶

With these two lines al-Kumayt condemned the persons who usurped illegally the caliphate. For they singled out a right for them and imposed the right on the people. They claimed that they belonged to Quraysh, the family of the Prophet, may Allah bless him and his family. So, they seized the caliphate. However, the family of the Prophet, may Allah bless him and his family, satisfied perfectly this condition. For they were the nearest people to him. After these two lines, al-Kumayt praised the great Prophet, may Allah bless him and his family. Then he mentioned the right of the members of the House (ahl al-

:Bayt), peace be on them, to the caliphate. He said

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:They (the Umayyads) said

.He (the Prophet) is not inherited

,Were it for his successors, Bakil, Arhab, 'Akk, Lakhm, al-Sikun

[Himyar, Kinda, al-Hayyan, and Taghlub would equally take part in it (the caliphate).[۱۷

With these two lines, al-Kumayt wanted to refute the Umayyads, who said that no one would inherit the Prophet, may Allah bless him and his family. The Explainer of the poems called al-Hashimiyat said: "If this was true, the above-mentioned tribes would equally take part in the caliphate."Thus, the caliphate would not be confined to Quraysh. This is logical thinking. Through these proofs, al-Kumayt became a jurist. He composed his poetry as the knowledgeable jurist did. For he was knowledgeable in discussing and [proving the problems, as Dr. Yousif Khulayf said.[۱۸

Al-Kumayt quoted some verses from the Koran when he praised the Hashimites. . ۲ :Addressing the Hashimites, he said

.We have found a verse concerning you in the verses beginning with Ha Mï~~m

.The pious and the non-pious from us have explained it

In other than the verses beginning with Ha Mï~~m, there are successive verses .concerning you

[They are as signposts (of knowledge) for the possessor of tiring doubt.[۱۹

In the first line, al-Kumayt meant these Words of Allah, the Exalted: "Say I demand not, of [you any reward for it (the toils of preaching), except the love of my relations."[۲۰

In the second line, he meant these Words of Allah, the Most High: "People of the House, surely, Allah intends to keep off from you every kind of uncleanliness, and to purify with a thorough purification."[۲۱] "And give to the near of kin his due."[۲۲] "And know that whatever thing you acquire in war, a fifth of it is for Allah and for the Apostle and for the [near of kin."[۲۳

Al-Kumayt confirmed the outstanding merits of his masters, the Hashimites, with verses from the Holy Koran. For "falsehood shall not come to it from before it nor from behind it."

۳. Al-Kumayt's poetry on praising the members of the House (ahl al-Bayt), peace be on them, is truthful in language, and strong in sentiment. It is free from worldly pleasures. It is full of pure of pure faith. Al-Kumayt composed such kind of poetry to seek Allah's pleasure and the hereafter. The following words of his prove that:

"(I am delighted at) the white group (the Hashimites). Through the love for them I seek nearness to Allah."

Al-Kumayt's love for the members of the House (ahl al-Bayt) was sincere. For he found no other means to seek nearness to Allah except the sincere love for them.

۴. Al-Kumayt composed poetry on the Hashimites. In this poetry, he did not depend on the laudable deeds and the outstanding merits he heard. Rather, he depended on his own observations. For he was contemporary with them. So, he recognized their ideals that spread throughout the world. Thus, he adored them. He was like those who adored and admired virtue. Al-Kumayt's poetry was a live picture. It showed the real state of the members of the House (ahl al-Bayt), peace be on them. For "Allah Kept off from them every kind of uncleanliness, and purified them with a thorough purification." These are some characteristics of the poetry. As for its techniques, they require elaboration. However, we have preferred shortness to elaboration in most of this research.

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His firm Doctrine

Al-Kumayt had firm faith in his doctrine. He based his doctrine on unquestionable ideas. So, he was the poet of the Shi'ite doctrine. He expressed the Shi'ite ideas and fundamentals. The narrators mentioned that he was the first to split open the door to the pleas for Shi'ites in his poems called al-Hashimiyat. He was their tongue. He defended them. He offered pleas on behalf of them. His poems called al-Hashimiyat pictured the cultural and the ideological sides of the Shi'ite doctrine. They encompassed clearly the affairs of the Imamate, which was regarded as among the basic elements in the Shi'ite .doctrine

Al-Kumayt and Imam al-Baqir

Al-Kumayt devoted himself to Imam Abu Ja'far, peace be on him. So, he was his special poet. He recited to him some of his poems called al-Hashimiyat, which he wrote about the members of the House (ahl al-Bayt), peace be on them. They impressed the Imam, peace be on him. So, the Imam thanked him for that. He asked Allah to forgive al-Kumayt and to .be pleased with him

Al-Kumayt thought there was no one worth of obedience and respect except his master, :Imam Abu Ja'far, peace be on him. He came to him and said

.There passed away those in whose protection (the people) lived

.No one has remained except the gloating (over other's misfortune) and the envious

.Only one (person) has remained in the earth. It is he who is wanted

[It is you who is that one (person).[۲۴

.His longing for seeing the Imam

p: ۱۹۲

Al-Kumayt lived in Kufa. He longed very much for seeing the Imam. So, he traveled to Medina (Yathrib). When he stood before the Imam, he recited to him his poem. In his :poem, al-Kumayt described his longing for him. In it he said

.Longing for you has affected me

.So, I covered many places to see you

,O You who are the best one

.to you is my obedience and humbleness

.You are my hope

.Thus, the person strives to come to his hope

.You are the followers of Allah

.You have pictures in my eyes and in my ears

You order (people to do good deeds) and forbid

.(them from doing evil deeds)

.You are not tired of asking Allah for good

[You respond to the one who asks you.[۲۵

.These lines show his great obedience to the Imam and his longing for him

Al-Kumayt elegized al-Husayn

Al-Kumayt was born in the year when Imam Husayn, the father of the free, peace be on him, was killed. When he grew up and understood life, he knew that the fears of that immortal tragedy perplexed the people. Thus, they recalled in their assemblies the burdensome misfortunes of Imam Husayn, peace be on him. So, those disasters moved the feelings and sentiments of al-Kumayt. They filled his soul with stormy pains. His soul melted for Imam Husayn. Thus, he elegized him with many poems. The narrators said that he composed a poem to bewail al-Husayn. Then he went to Imam Abu Ja'far to

:recite it before him. When he came to him, he said to him

p: ۱۹۳

O Son of the Apostle of Allah, I have written some lines of poetry about you. Do you" ?"permit me to recite them

These are the white days.[۲۶] Reciting poetry during them is abominable," replied Imam" .Abu Ja'far

.They are especially on you," explained al-Kumayt"

.Recite what you have,"said the Imam"

:Thus, al-Kumayt recited

.The time made me smile, and it made me weep

.The time has changes

'.Nine (persons) were betrayed in Karbala

When the Imam heard this elegizing about his grandfather, he burst into tears. His son, .Imam Ja'far al-Sadiq, peace be on him, and the 'Alid women burst into tears too

:Al-Kumayt went on reciting, saying

.Six (persons) with whom no one competed

,They are the sons of Aqï~l, the best of knights

.and 'Ali, their good lord

Imam Abu Ja'far, peace be on him, went on weeping. Then he told al-Kumayt about the abundant reward Allah had prepared for those who mentioned the members of the .House (ahl al-Bayt), peace be on them, and had mercy on them

:Then al-Kumayt went on

?Who was delighted at what afflicted you

?Or who was gloating over it one day

.After that glory, you have become lowly

.Then, I cannot repel oppression when it covers me

So, the Imam, peace be on him, took al-Kumayt by the hand and invoked Allah for him, :saying

"!O Allah, forgive al-Kumayt his past and present sins"

:Finally, al-Kumayt asked

?When will the Truth rise among you

?When will your Mahdi, the second, rise

So, the Imam turned to him. He told him about Imam al-Mahdi, may Allah quicken his appearance. He said: "He is the awaited Imam. He will fill the earth with justice and fairness as it was filled with oppression and tyranny." "When will he appear?" asked al-Kumayt. The Imam, peace be on him, replied: "Allah's Apostle, may Allah bless him and his family, was asked about that. So, he answered: 'He is like the Hour (of Resurrection), [which will unexpectedly come to you.'"[٢٧

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A Poem of his Poems called al-Hashimiyat

Al-Kumayt recited one of his poems called al-Hashimiyat before Imam Abu Ja'far, peace be on him. It is the most wonderful of Arab poetry. It clearly describes his personal impressions of the members of the House (ahl al-Bayt), peace be on them. For he :observed their noble deeds and ideals. In this poem he said

My heart does not yearn for youth, nor does it yearn for night dreams nor does it long for .beautiful women whose cheeks are as white as the white antelope

However, my hidden and manifest love is for the

,Hashimites

,who are the best of all people, who are near to generosity

,who are far from oppression

,who are right when the people are wrong

,who has established the rules of Islam

,who are the sufficient defenders when the war breaks out

,who are the rain when drought hits the people

,who are the shelter for the orphans' mothers

,who are the sufficient leaders in all conditions

,who are the doctors of the doubters

.who are able to take vengeance

.They are like the camels that carry water for the people

.They are like the seas that quench thirst

.They are good, righteous, truthful , and liberal

.Their faces are bight. Their grandfathers are generous

.Their lineage is clear

.They are knowledgeable chiefs

.Their honor is shining

.They are noble chiefs

.They are clement. They are just in behavior. They skillful in the critical affairs

.They are the best of all the people in speech and bravery

p: ۱۹۵

In the beginning of his poem, al-Kumayt mentioned that he loved, and that love controlled his feelings and sentiments. For whom is this strong love? Surely, it is not for the beautiful women, who charm the people with their beauty. Rather it is for those who are the best of all people in importance and the highest of them in position. It is for the Hashimites, in whom all the elements of honor and glory came together. They were the best of all people in talents and cleverness. Al-Kumayt confined his obedience and love to them. He did not depend on feelings and sentiments when he loved his masters, the Hashimites. Rather, he found them a wonderful example, of which no one had in the history of mankind. He saw, observed, and felt the outstanding merits that promoted them to the .highest height , namely the height of thinking and leadership in Islam

:Al-Kumayt adored his masters, for he observed the following outstanding merits

They were the sources of generosity and liberality. They gave generously all what they .۱ .had to refresh the deprived and to save the poor

They were the source of justice. They did not prefer close relatives to common people. .۲ Rather, the people were equal with them. They did not know patronage and the other .considerations, which people put into effect out of their sentiments and desires

They were the bravest of all creatures. Fright did not pass through their souls. They .۳ took part in many battles. They showed extreme courage, of which no one saw throughout history. For example, Imam ‘Ali, the Commander of the Faithful, peace be on him, is known for his bravery. Imam Husayn, peace be on him, showed unique courage at the Battle of ‘Ashura’. All the members of the Prophet's family had such an outstanding .merit. They had courage, of which no one of the people had

They were the shelter of the orphans and the deprived people when drought hit them. .۴ The people found no one to have mercy on them except the members of the House (ahl .al-Bayt), peace be on them

They were the custodians over the affairs of the people. In other words, the people .۵ consulted them when they faced with difficult affairs. They also resorted to them when crises and events struck them. There was no one who could solve such difficulties except the members of the House (ahl al-Bayt), peace be on them. They had excellent reason .and correct opinions. So, they were able to solve the difficulties and crises of the people

They were wise and skillful in curing psychological diseases. Thus, they could removed .۶ the germs of deviation from the truth. They studied the essence of man. So, they knew why he inclined to greediness, caprice, and deviation from the truth. Then they gave him excellent directions to cure his psychological diseases. You find in their words wonderful .maxims and preaching. They said them to reform and educate the people

They were the noble chiefs, who created wisdom to enlighten people. Thus, the thirsty .۷ (for wisdom) resorted to them. Those who wanted life depended on their generosity and .liberality

They were the seas that quenched the thirst of those who were about to perish. They .۸ .were the source of happiness and good for man

They were the best of all people in goodness, truthfulness, generosity, handsomeness, .۹ .noble grandfathers, importance, and lineage

p: ۱۹۷

They were more important than the people, more just than them, and more skillful .۱۰ .than them in the critical affairs

Throughout history, they exceeded the people in truthful talk, genuine thinking, and .۱۱ .fruitful ideas

After these lines, al-Kumayt went on mentioning the laudable and the outstanding merits :of his masters, the Hashimites, whom he adored. He said

.They are) beneficiary, givers, feeders without miserliness)

They are) helpers, very obliging, very forgiving, clement toward the army that devours all) .things

,They are able to take vengeance and leave it

.even if they are angered with ugly words

.They untie their garments on the day of disturbance

.They are generous Abtahis. They are as manifest as the stars

.(They are Ghalibis Hashimites. They have knowledge from the All-Knowing (Allah

.They are honest in their positions. Thus, they raise their heads high

,When war burns, and the knight walks toward the knight

.they are the lions in war

.They are the lions of war, the rain of drought, cheerful, and eloquent

.They are not prattling in the assembly nor are they silent out of confutation

.(They are chiefs. They defend the women when the battle is like the battles (of Arabs

.They have the sense of honor. They are courageous at the battle

.They are not unarmed in the battles nor are they sluggish

.They put into effect the most reliable affair out of their piety

.(They were the first to respond to the message (of the Prophet

.(They perform the pilgrimage (to Mecca

p: ۱۹۸

In these lines, al-Kumayt presented the ideal qualities of the members of the House (ahl :al-Bayt), peace be on them. They are as follows

They earned money. They generously gave this money. They wanted neither reward .۱ .neither thankfulness

When they were wronged, they were able to take vengeance. However, they left .۲ vengeance. For they preferred what Allah has to vengeance. The ugly words of their .enemies did not anger them

.They were full of clemency. So, they were patient toward every disturbance .۳

They were the chiefs of Quraysh. They were generous. So, they were like the stars or .۴ .the signposts which the straying follow

They belonged to Ghalib b. Fihr, the lord of the Arabs. So, they belonged to Hashim. .۵ They got knowledge, of which no one got. Allah, the Most High, endowed them with that .knowledge

They were honest in their positions. They were free from sins, mistakes, and defects. .۶ .So, they raised their head

They showed extreme courage when the battle started. So, they received death with .۷ .smiling lips

They were not talkative in the assemblies. They talked when there was a necessity to .۸ .talk. They kept silent when silence was necessary, namely without confutation

They protected their families from oppression during the most critical battles of the .۹ .Arabs

They were bold during the battles. They were the lions of the battles. They lighted the .۱۰ fire of the battles. They threw themselves into it. They were neither armless nor were .they slow in the battles. Rather, they were signposts, leaders, and chiefs

p: ۱۹۹

Finally, al-Kumayt gave a perfect picture of the character of the members of the .۱۱ House (ahl al-Bayt), peace be on them. He mentioned that they depended on the most reliable affairs, and that they refrained from doubts. For they were very pious. Then he mentioned that they were the first to respond to the true message, which the great Prophet, may Allah bless him and his family, announced. For Imam 'Ali, the Commander of the Faithful, peace be on him, was the first to believe in Islam. He was the first to defend .the Prophet, may Allah bless him and his family, and his message

:After praising the 'Alids, al-Kumayt satirized their enemies, the Umayyads. He said

They (the 'Alids) are leaders. However, they are not like those who treat people as they .treat the animals

They are not like 'Abd al-Malik, al-Walï~d, Sulayman, and Hisham, whose opinions .towards their subjects are like those of the shepherd toward their sheep in the darkness

.Thus, when they (the caliphs) die, their reputation dies, too

.When they live, they do not treat people with justice

This is the strongest and the most truthful satire of the Umayyads. In these lines, al-Kumayt unveiled the Umayyad politicians, who regarded the people as sheep. They did not believe in the rights of the people. Rather they exposed them to painful tortures. Then al-Kumayt mentioned that the Umayyad kings would have no reputation. For they violated all the rights of the people. They did not establish justice. Thus, the people would not mention them with good. Rather, they would mention their oppression, tyranny, and .severe punishments

p: ۲۰۰

:Then al-Kumayt went on praising the Hashimites, saying

.They are near to every goodness. They far from every defect

.They are the most merciful of all the people. They are the most clement of them

They have lent a helping hand to people. They have held back the hand of

.oppression and ignorance from them

.They have put into effect moderation, and gone on it

.Noble deeds and ancient lineage belong to them

They are the family of the one with truthful talk, Abu al-Qasim, the branch of the noble .chiefs

These lines picture the high ideals of the members of the House (ahl al-Bayt), peace be on them. For they were near to every goodness and far from every ugly deed. They fulfilled all promises. They had mercy on the people. They were the most clement of all the people. These outstanding qualities and others have made people incline to them, adore .them, and admire them

In his wonderful poem, al-Kumayt went on praising the great Prophet, may Allah bless :him and his family, saying

.He was the most perfect human being from his birth till his death

.He belonged to the noblest lineage

.He immigrated from Mecca to Medina (Yathrib), and resided there

.The delusions of the world did not deceive him

.He guided us to Paradise, so he saved us from the Fire

.Through him, Allah removed ignorance from people

After praising the Prophet, may Allah bless him and his family, al-Kumayt praised the

great martyr, Ja'far al-Tayyar, the cousin of the Prophet, may Allah bless him and his family. He also praised the immortal martyr, Hamza, the uncle of the Prophet, may Allah :bless him and his family, saying

p: ۲۰۱

The one who is adorned by two wings (i. e, Ja'far), and the son of Hala (i. e, Hamza), the lion of Allah, the brave defender, are from them (the Hashimites).

There is no cousin like this nor is there an uncle like this, who is the lord of uncles.

Then al-Kumayt praised the lord of the trustees, the gate of the city of the knowledge of the Prophet, may Allah bless him and his family, Imam 'Ali, the Commander of the Faithful, peace be on him, saying:

Al-Tajwabi (i. e., Abd al-Rahman b. Muljim) ruined the throne of the community

through (murdering) the trustee (i. e., Imam 'Ali).

He (Imam 'Ali) was chaste, glorious, good, and skillful in solving the affairs.

He was the trustee (of authority), the ruler, and the knight.

He sometimes fought against the polytheists, and sometimes with the Kharijites.

Then al-Kumayt mentioned Imam Husayn, the lord of martyrs, and the plant of sweet basil of Allah's Apostle, may Allah bless him and his family. He said:

The trustee of the trustee, the owner of the sound plan,who ruined the enemies on the day of the enmity.

Then al-Kumayt mentioned the tragedy of Imam Husayn, peace be on him. For that tragedy has saddened the souls. He said:

Many low people killed him at al-Taf (a place near Kufa).

When Imam Abu Ja'far heard this line, he burst into tears. Then he said to al-Kumayt, as Allah's Apostle, may Allah bless him and his family, said to Hassan: "The Holy Spirit supports you as long as you defend, the members of the House (ahl-al-Bayt)."[۲۸]

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Then al-Kumayt mentioned Abu al-Fadl al-'Abbas, the son of the Commander of the Faithful, peace be on him. For he sacrificed his soul for his brother, Imam Husayn, the lord :of the free, peace be on him. He said

And Abu al-Fadl, indeed, their pretty remembrance, is the cure of selves from [illnesses.[۲۹

:Finally, al-Kumayt said

.(Allah has made pure my love (for the Hashimites

When al-Kumayt had finished reciting his wonderful poem, Imam Abu Ja'far turned to the :direction of the Kaaba. He invoked Allah for al-Kumayt, saying

".(O Allah, have mercy on al-Kumayt, and forgive him (his sins"

The Imam repeated this supplication three times. Then he said to al-Kumayt: "O Kumayt, take this one hundred thousand (dirhams). I have collected it from household."However, al-Kumayt refused to accept the money. He said that he wanted a reward from Allah, the Exalted. Then he asked the Imam, peace be on him, for a shirt. So, the Imam gave him a [shirt.[۳۰

Al-Kumayt saw off the Imam. Then he went to 'Abd Allah b. al-Hasan. He recited to him his wonderful poem. So, 'Abd Allah admired the poem, and then he said to al-Kumayt: "O Abu al-Mustahal, I have a country estate. I have been given four thousand dinars for it. ".This is the contract of it. I asked some witnesses to testify to that

Then 'Abd Allah gave the contract to al-Kumayt. However, the latter refused to accept it, saying: "May my father and mother be ransom for you, I had composed poetry concerning other than you. I had wanted the world for it. By Allah, what I have said regarding you is for the sake of Allah. So, I will take neither money nor rewards for what I ".do for Allah

p: ۲۰۳

Then 'Abd Allah insisted on that. So, al-Kumayt took the contract and went away. Some days passed. Then he came to 'Abd Allah and said to him:

"I have a need."

"What is it? I will fulfill all your needs."

"Every need?"

"Yes."

"Accept this contract. And return the country estate."

Al-Kumayt gave 'Abd Allah the contract. So, the latter accepted it. Then 'Abd Allah b. Mu'awiya b. 'Abd Allah b. Ja'far rose. He took a bag and gave it to four of his retainers. He entered the houses of the Hashimites, saying:

"O Hashimites, this is al-Kumayt. He says poetry about you while the people have kept silent towards your outstanding merits. He has exposed his blood to the Umayyads. Then reward him for that."

Thus, the 'Alids put dirhams and dinars into the bag. Moreover, the 'Alid ladies took off their ornaments and put them into the bag. So, 'Abd Allah collected one hundred thousand dirhams. Then he brought it to al-Kumayt and said to him:

"O Abu al-Mustahal, we have brought you a small reward. We are in the state of our enemy. We have collected this sum of money. The ornaments of the women are with it. Make use of it against your time."

However, al-Kumayt refused to accept the money, saying:

"May my father and mother be ransom for you. When I praise you, I want nothing except Allah and His Apostle. I will take no reward from the world. Return the money to its people."

Abd Allah spared nothing to convince al-Kumayt to accept the money. However, the latter refused to accept it.[۳۱]

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His Poem called al-Lamiya

Al-Kumayt recited before Imam Abu Ja'far, peace be on him, his poem called al-Lamiya. This poem moved the feelings and sentiments of the Imam. For, in this poem, al-Kumayt mentioned the painful political events at that time. He also mentioned the persecutions from which the members of the House (ahl al-Bayt), peace be on them, suffered. In the :beginning of the poem, he said

Does the one who commits sins, follows his caprice, pays no attention to wisdom, consider carefully the final results? Does the one whose heart evil and mistreatment ?control understand the truth

Does the community wake for its own affair, rise from its lull and slumber, so it takes off the garment of laziness and cowardice, and removes the oppression and tyranny that ?have befallen it

The silence (of the people) towards oppression has become long. If this oppression was .changed, their silence would be better for them

In these lines, al-Kumayt summoned the Moslems to end their silence. He warned them from lull and laziness. Then he encouraged them to revolt against the Umayyads, who .persecuted the people

:In this wonderful poem, al-Kumayt said

.The (religious) precepts have been canceled

.It seams that we follow a religion other than our religion

.Our words are those of the leading prophets

However, our deeds are those of the people

.who lived before Islam

,We are satisfied with the world

.from which we do not want to separate our souls

.Yet, in it, we die and are killed

p: ۲۰۵

.We cling to it. It is like a shield of which we are afraid

In the first line, al-Kumayt mentioned that the Umayyads stopped the religious precepts and the Islamic fundamentals. Thus, it seemed that the Moslems followed a religion other than the religion of Islam.

In the second line, he dispraised the Umayyad rulers. For their words were of the righteous. Still, their deeds were contrary to their words. Rather, their deeds were of the people who lived before Islam.

In the last two lines, he ascribed that state of the Moslems to their love for the world. So, they did not revolt against the Umayyad government. Then al-Kumayt said:

.The people are neglected. They are like the camels that graze without a driver

O Politicians, answer what we ask you about. By my life, there are eloquent ones among you.

?Are you the people of the Book? Do you rule the people according to it

In the first line, al-Kumayt said that the Umayyads neglected the affairs of the people. So, the people became like the neglected camels, which had no driver to take care of them. In the last two lines, he asked those politicians if they were the people of the Book, and if they ruled the people according to it. If they were so, then why did they deviate from the religion? Why did they neglect its teachings? Then al-Kumayt went on asking the Umayyads about that negligence. He ascribed oppression and tyranny to them. He numbered their bad qualities. Then he summoned the Moslems to revolt against them. Then he mentioned Imam Husayn, the father of the free, peace be on him, saying:

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.Their swords selected al-Husayn and his companions, as the one who selected plants

.Their horses were covered with blood from the family of Mohammed

The Prophet of Allah was absent from among them. His absence was a misfortune that .befell people

Al-Kumayt's words and sentiments were truthful when he elegized al-Husayn, peace be on him. His lines moved Imam Abu Ja‘far, peace be on him, very much. Then al-Kumayt :said

.The fighters hit him (al-Husayn) through the bow of other than them

.The first (Hisham) gave error to the last

In this line, al-Kumayt said that the members of the House (ahl al-Bayt), peace be on them, were liable to many disasters. The previous people were responsible for such disasters. For they helped the Umayyads seize the authority and rule over the Moslems. When Imam Abu Ja‘far heard this line, he was full of sadness. So, he raised his hands towards the sky. Then he invoked Allah for al-Kumayt, saying: “O Allah, forgive al-Kumayt.”[۳۲]

With this, we will end our talk about al-Kumayt's poem called Lamiya. In this poem it was :mentioned that he elegized Imam Abu Ja‘far, peace be on him. In it he said

.I will die for the Truth, as Abu Ja‘far died

Surely, al-Kumayt composed this line after the death of Abu Ja‘far, peace be on him. Then .the line has been added to his poem called al-Lamiya

His Poem called al-‘Ayniya

The following is another wonderful poem of his poems called al-Hashimiyats. Al-Kumayt came to Imam Abu Ja‘far, peace be on him, to recite this poem before him. He said to him: “I have written poetry. If I reveal it, I will be killed. If conceal it, I am afraid of Allah, the :Most High.” Then he recited for the Imam, peace be on him, this wonderful poem

.Sleeplessness has dismissed sleep from your eye

.And a care brings tears from it

The care has controlled the heart. It moves the illness and sadness (in the heart), which .has been prevented from happiness

.That is for the missing of the chiefs from Quraysh

In these lines, al-Kumayt described his continuous cares. For they made him sleepless. They made him know nothing except sadness and sorrow. For he always thought about the disasters and misfortunes that befell his 'Alid masters. Those disasters and .misfortunes burnt his heart. They filled him with sorrow and sadness

In his poem called al-'Ayniya, al-Kumayt described his master, Imam 'Ali, the Commander :of the Faithful, peace be on him. He said

.(With the Most Merciful (Allah), he (the Prophet) discloses al-Mathani (Surat al-Fatiha

.Abu Hasan (Imam 'Ali) was a chosen one for him

.His cousin who degraded his own caprice

.He hastened to please his Creator

The Prophet chose him, irrespective of those who refused to mention his outstanding .merits

.He announced his authority on the day of Ghadir Khum

.However, the men pledged allegiance to each other

.They forgot his right and wronged him

In these lines, al-Kumayt mentioned Imam 'Ali, the commander of the faithful, peace be on him. He mentioned that the Imam, peace be on him, supported the Prophet, may Allah bless him and his family, when he announced his bright message. The Imam protected him from the oppressive aggressors. From that he wanted nothing except Allah's

pleasure and the hereafter. The Imam, peace be on him, had outstanding spiritual abilities. So, the Prophet, may Allah bless him and his family, chose him. He made him his helper and the successor after him. He announced that in the general meeting he held at Ghadir Khum. He announced his Imamate and his succession (to authority) after him. In this connection, the Prophet, may Allah bless him and his family, said: "Whoever I am the master of, this man, 'Ali is his master. O Allah, befriend whoever befriends, be hostile to whoever opposes him, support whoever supports him and desert whoever deserts him."[٣٣] Thus, Allah and His Apostle pledged allegiance to Imam 'Ali, the Commander of the Faithful, and the first leader of the Islamic Message. However, the people paid no attention to this homage. They ignored their pledge of allegiance to the Imam and forgot his high rank. So, they held a meeting under the shelter (saqifa). History books have .mentioned in detail this event

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:Then al-Kumayt went on reciting his wonderful poem, saying

:Even you are afraid of the sword and the whip, say to the Umayyads wherever they are

.Fie on the time when I am cowardly and obedient to you

.May Allah make hungry him whom you have satisfied

[May He make full him whom you have made hungry through your tyranny.[۳۴

In these lines, al-Kumayt mentioned the Umayyads. He invoked Allah against their hirelings. He asked Allah to starve them and to deprive them of His mercy. For they were full of the money and gifts of the Umayyds. Meanwhile he invoked Allah for those whom the Umayyads wronged. He asked Him to enrich them and to make them lead a happy life. Then al-Kumayt mentioned the Hashimites. He said that they were the leaders of the .community. So, they would let the community live in comfort

The historians said: "When Imam Abu Ja'far, peace be on him, heard this poem, he .'"admired it. Then he said: 'O Allah, be sufficient to al-Kumayt

The Imam repeated this supplication three times. So, Allah saved al-Kumayt from the [prison of the Umayyads.[۳۵

His firm Struggle

Al-Kumayt struggled firmly for his beliefs and fundamentals. In the most critical circumstances, he proclaimed the laudable deeds and outstanding merits of the members of the House (ahl al-Bayt), peace be on them. He summoned the people to support them. In the meantime he summoned them to revolt against the tyrannical Umayyads. He played an important role in shaking and overthrowing the Umayyad entity. The following :is some of his efforts in this connection

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His praising ahl al-Bayt .۱

Al-Kumayt praised the members of the House (ahl al-Bayt), peace be on them, very much. He numbered their noble deeds and their outstanding qualities in his poems called al-Hashimyat, which are the most valuable masterpieces in Arab literature. Worth mentioning, his poems played an effective role in enlightening the Moslems. The made .them detest the Umayyads

Al-Kumayt praised the members of the House (ahl al-Bayt), peace be on them. However, the Umayyds officially prevented the people from praising them. Rather, they forced the people to curse them on the pulpits. They ordered the teachers to make their pupils detest them. They formed committees to make traditions to defame them. Moreover, they punished severely those who mentioned their laudable deeds. So, al-Kumayt endangered himself when he praised the members of the House (ahl al-Bayt), peace be .on them. For he resisted the desires of the authority. Besides, he opposed its policies

His dispraising the Umayyds .۲

Al-Kumayt played a dangerous role in opposing the Umayyds. For he dispraised their kings. He numbered their bad deeds. In his poetry, he pictured them as the worst creatures. The people memorized what he composed about them. So, they turned away from the Umayyads. They were indignant with them. Thus, his dispraise was among the :factors that overthrew the Umayyd government. Among his words on them are

:Even you are afraid of the sword and the whip, say to the Umayyads wherever they are

.Fie on the time when I am cowardly and obedient to you

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.May Allah make hungry him whom you have satisfied

.May He make full him whom you have made hungry through your tyranny

He recited these lines before Imam Abu Ja'far, peace be on him. So, the Imam asked Allah to forgive al-Kumayt and to be pleased with him.[۳۶] Al-Kumayt also dispraised :Hisham b. 'Abd al-Malik. He said

.Our words are those of the leading prophets

However, our deeds are those of the people

[who lived before Islam.[۳۷

Al-Kumayt also dispraised the supporters and the hirelings of the Umayyads. For example, he dispraised al-Hakï~m b. 'Ayyash al-Kalbi. He prided himself of dispraising the .Umayyads

So, his son al-Mustahal hastened to him and blamed him for boasting of the Umayyads, :saying

Father, you dispraised and defamed al-Kalbi. Then you boasted of the Umayyads. Yet " you have regarded them as unbelievers. Would you boast of 'Ali and the Hashimites, ?"whom you follow

:So, al-Kumayt replied

My little son, al-Kalbi has devoted himself to the Umayyads, the enemies of 'Ali. If I" mentioned 'Ali, al-Kalbi would leave mentioning my name, and he would dispraise him. ".Thus, I would expose 'Ali to dispraise

Thus, al-Kalbi refrained from answering al-Kumayt. However, he let sorrow and sadness [hurt him."[۳۸

His moving Tribalism between the Yemenis and the Nazaris .۳

Al-Kumayt played a dangerous role in destroying the Umayyad state. He spared no effort to stir up discord between the Yemenis and the Nazaris, the most important of the Arab

tribes in number and influence and supporting the Umayyad government. In his poems, al-Kumayt dispraised the Yemenis. He numbered their defects. Al-Mas'udi reported the reason al-Kumayt dispraised the Yemenis. He said that al-Kumayt visited Abd Allah b. al-Hasan. The latter asked the former to compose poetry to sow division among the Arabs to overthrow the Umayyad state. So, al-Kumayt accepted that. Then he composed wonderful poems. In them, he glorified the Yemenis, and mentioned their laudable deeds. .Meanwhile he dispraised the Qahtanis

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His poetry had great effects on the hearts. Thus, it moved malice and hatred between the two tribes. Di‘bil al-Khuza‘i, the Poet of the members of the House (ahl al-Bayt), peace be on them, supported the Qahtanis. I think that there was a secret agreement between al-Kumayt and Di‘bil. For they were among the poets of the members of the House (ahl al-Bayt), peace be on them.

So, each tribe mentioned its own laudable deeds. Meanwhile they defamed each other. Thus, enmity took place between them. Then the enmity included the people of the villages and the desert. Accordingly, their hearts were full of malice and hatred. Discords occurred between the two families. Marwan b. Mohammed al-Ju‘di, the last Umayyad king, sided with the Nazaris. The Yemenis deviated from the Umayyads. Then they joined the ‘Abbasids. With that the Umayyad state collapsed.[۳۹] Ahmed Amin said: “A short time after al-Kumayt, the Umayyad state was overthrown.”[۴۰]

His Arrest

Al-Kumayt satirized the Yemenis. His satire became famous. The people talked about it in their assemblies and clubs. Khalid b. ‘Abd Allah al-Qasri, the governor of Kufa heard of it. He sided with the Yemenis. He said: “By Allah, I will kill al-Kumayt.”The historians said: “Khalid b. ‘Abd Allah al-Qasri bought a very beautiful slave girl. He made her memorize al-Kumayt's poems called al-Hashimiyat. After she had memorized them, he gave her as a gift to Hisham b. ‘Abd al-Malik. He wrote to him about al-Kumayt's stories and satire against the Umayyads. He sent him al-Kumayt's poem, in which he said:

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.O Lord, victory is sought through You

.O Lord, reliance is on You

It is a long poem. In it al-Kumayt elegized Zayd b. 'Ali, the great martyr, and his son al-Husayn b. Zayd, the immortal martyr. In it, he also praised the Hashimites. When Hisham received the poem and read it, he became very angry. He wrote Khalid a letter, in which he ordered him to cut off al-Kumayt's tongue and hand. So, Khalid b. 'Abd Allah al-Qasri ordered the police to arrest al-Kumayt. The police arrested him and imprisoned him. He [remained in prison for some days. During them he suffered from persecutions.[۴۱

His Escape from Prison

Al-Kumayt remained in prison. He was afraid and worried. Cares and troubles controlled him. He did not know the time of his execution. The historians said: "Al-Kumayt had a close friend called Aban b. al-Walï~d al-'Ajali. The Umayyads had appointed Aban governor over Wasit. When Aban heard of al-Kumayt's news, he wrote him a letter. In the letter, he said: 'You will be executed. Send for your wife. Put on her clothes, and order her to stay in prison.' He gave the letter to his retainer and ordered him to go quickly to al-[Kumayt. Al-Kumayt did that and escaped from prison."[۴۲

Al-Kumayt received Forgiveness

The authorities sought for al-Kumayt everywhere, but could not find him. For he hid himself from them. Al-Kumayt intended to praise Hisham and the Umayyads to save himself from them. He had sent his nephew, Ward, to Imam Abu Ja'far, peace be on him, to ask his permission before he did that. Thus, the Imam, peace be on him, permitted him. Then Ward came back to his uncle and told him about the Imam's pleasures.[۴۳] So, al-Kumayt and a group of the Asadis headed for Damascus. When they arrived in it, they went to a group of the chiefs of Quraysh. They told them about the matter. They accepted that, and then they except al-Kumayt went to 'Unbisa b. Sa'ï~d b. al-'As. They :said to him

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O Abu Khalid, Allah has given you this noble deed. This is al-Kumayt b. Zayd, the poet of" Madar. The Commander of the Faithful (i. e. , Hisham) ordered him to be killed. However, ".he escaped. He has come to you and us

Unbisa responded to them. He went to Moslima b. Hisham and said to him: "O Abu Shakir,' I have brought you a noble deed through which you reach the pleiades.""What is it?"asked Moslima. They told him about the matter. So, Moslima protected al-Kumayt.[۴۴] That became famous. When Hisham heard of it, he summoned his son Moslima and asked him: "Why have you protected al-Kumayt without an order from the Commander of the ?"Faithful

.I have been waiting for the calmness of his anger," replied Moslima"

.Bring him immediately," Hisham commanded"

Moslima left the assembly of his father. He went to al-Kumayt and said to him: "O Abu al-".Mustahal, the Commander of the Faithful has commanded me to bring you to him

.Abu Shakir, do you want to submit me to him?" asked al-Kumayt"

.No," replied Moslima"

Moslima paved the way to his salvation. He said to him: "Mu'awiya b. Hisham has recently died. He (Hisham) is very sad for him. When the night comes, sit by his grave. I will send you his children. When he summons you, ask them to tie their clothes to your clothes. Ask them to say: This man has sought protection with the grave of our father. We are worthy of protecting him."Then Moslima left al-Kumayt and went away. When it got dark, al-Kumayt headed for the grave and sat by it. When Hisham entered upon morning, he came to the grave of his son. Then he asked: "Who is that over there?""Perhaps, he is a seeker of protection with the grave,"they replied. "Everyone is given protection except al-Kumayt,"Hisham said. It was said to him: "He is al-Kumayt."He ordered him to be brought. He was brought. The children had tied their clothes to his clothes. When Hisham looked at them, he burst into tears. Then the children said: "O Commander of the Faithful, he has sought protection with the grave of our father. My father has died. Forgive al-Kumayt for .him and us."So, Hisham wept

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Then al-Kumayt praised Hisham with some lines of poetry. So Hisham said: "Poetry should be like these lines. I am pleased with you"

Al-Kumayt thanked him for that. He asked him to prevent Khalid b. 'Abd Allah al-Qasri from pursuing him. Hisham accepted that. Then he ordered forty thousand dirhams and thirty garments to be given to al-Kumayt. Then he wrote to Khalid to release al-Kumayt's wife and to give her twenty thousand dirhams and thirty garments. So, Khalid did that.[۴۵]

Al-Kumayt could overcome the events with his cleverness, his eloquent words, and his strong character. He showed neither weakness nor fear before the tyrannical ruler, Hisham. Rather he showed sold will and firm determination. He was not satisfied with safety and salvation. Rather, he asked Hisham to prevent Khalid, the governor of Kufa, from pursuing him.

Admonition and Apology

Al-Kumayt came to Imam Abu Ja'far, peace be on him. The Imam welcomed him, sat beside him, smiled at him, and blamed him in a friendly manner, saying:

"O al-Kumayt, is it you who said:

"Now I have joined the Umayyads?

Thus, al-Kumayt apologized to the Imam for that. He answered as the knowledgeable jurist did:

"Yes, I have said that. I do not want the world through these words. For I have recognized your outstanding merits."

Imam al-Baqir, peace be on him, was pleased with al-Kumayt. Then he said to him: "If you said that out of precautionary dissimulation, there would be no harm on you. For precautionary dissimulation is lawful.[۴۶] That occurred for he asked no permission from the Imam to praise the Umayyads. Al-Kumayt sincerely loved the members of the House (ahl al-Bayt), peace be on them. He was obedient to them. Many tribulations befell him for them. Namely, he was liable to the wrath and adversities of the Umayyads. He ended part of his lifetime in prison. There he was full of fright. From that he wanted nothing except

.Allah's pleasure and the hereafter

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Al-Kumayt was a brave man. He defended the rights of the members of the House (ahl al-Bayt), peace be on them. Thus, Allah willed to grant him martyrdom at the hand of the most wicked ones of His creatures. That was as follows: Khalid al-Qasri, who punished al-Kumayt severely, was removed from the office. Then Yousif b. 'Amr was appointed ruler over Iraq. So, al-Kumayt went to him to praise him with a poem. Meanwhile he dispraised Khalid al-Qasri. However, Yousif's guards sided with him. So, they stabbed al-Kumayt in the abdomen with their swords.[۴۷] He went out of Yousif's room. He fainted, and then he recovered. He was heard say: "O Allah, Mohammed's family! O Allah, Mohammed's family!"[۴۸] Then he passed away.

Footnote

[۱] Al-Darajat al-Rafi'a fi Tabaqat al-Shi'a, p.۵۸۷.

[۲] Wafayat al-A'yan, vol.۳, p.۲۶۶.

[۳] Al-Murtada, al-Amali, vol.۱, p.۲۸۳.

[۴] Al-A'lam, vol.۶, p.۷۲.

[۵] Akhbar Shu'ara' al-Shi'a, p.۶۲.

[۶] Wafayat al-A'yan, vol.۱. p.۲۶۹.

[۷] Al-Darajat al-Rafi'a, p.۵۹۰.

[۸] Al-Aghani, vol.۸, p.۲۵.

[۹] Ibid, vol.۱۵, p.۱۱۵.

[۱۰] Roudat al-Jinan, vol.۶, p.۵۹.

[۱۱] Al-Ghadir, vol.۲, p.۲۱۱.

[۱۲] Khazanat al-Adab, vol.۱, p.۹۹.

[۱۳] Al-Aghani, vol.۱۵, p.۱۲۴.

[۱۴] Al-Tatawir wa al-Tajjdid, p.۲۴۱.

[۱۵] Ibid, p.۲۴۰.

[۱۶] Al-Hashimiyat, pp.۴۱-۴۲.

[۱۷] Ibid, p.۴۲.

[۱۸] Hayat al-Shi'r fi al-Kufa, p.۷۱۳.

[۱۹] Al-Hashimiyat, p.۴۰.

[۲۰] Koran, al-Shura, ۲۳.

[۲۱] Koran, al-Ahzab, p.۳۳.

[۲۲] Koran, al-Isra', ۲۶.

[۲۳] Koran, al-Anfal, ۴۱.

[۲۴] Roudat al-Jinan, vol.۶, p.۵۶.

[۲۵] Ta'sis al-Shi'a li 'Ulum al-Islam, ۱۸۹.

[۲۶] The days of bright nights are the thirteenth, the fourteenth, and the fifteenth. Their nights are called

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.bright because the moon shines throughout them

[۲۷] .Al-Ghadir, vol.۲, p.۲۰۰

[۲۸] .Qasas al-'Arab, vol.۲, p.۲۶۹. Murujj al-Dhahab, vol.۲, p.۱۹۵

[۲۹] .Maqatil al-Talibiyyin, p.۸۴

[۳۰] .A'yan al-Shi'a, ۱/۴/۵۱۵-۵۱۶

[۳۱] .Murujj al-Dhahab, vol.۲, p.۱۹۵

[۳۲] .Al-Marzbani, Akhbar Shu'ra' al-Shi'a, p.۷۲

[۳۳] The Tradition of al-Ghadir is repeatedly narrated by successive narrators. All Moslems have unanimously on its narration. All (the books called) al-Sihah have .mentioned it

[۳۴] .Al-Hashimiyat, pp.۸۱-۸۲

[۳۵] .Akhbar Shu'ara' al-Shi'a, pp.۷۲-۷۳

[۳۶] .Mu'jam al-Shu'ara', p.۳۴۸

[۳۷] .Ibid

[۳۸] .Al-Aghani, vol.۱۵, p.۱۲۹

[۳۹] .Hayat al-Imam Musa b. Ja'far, p.۱, p.۳۱۵

[۴۰] .Duha al-Islam, vol.۳, p.۲۰۶

[۴۱] .Al-Aghani, vol.۱۵, p.۱۱۴

[۴۲] .Muqaddamat al-Hashimiyat, p.۱۷

[۴۳] .Ibid

.Al-Ghadir, vol.۲, p.۲۰۶ [۴۴]

.Al-Aghani, vol.۱۵, pp.۱۱۵-۱۱۹ [۴۵]

.Ibid, p.۱۲۶ [۴۶]

.Ibid, p.۱۲۱ [۴۷]

.Ibid, p.۱۳۰ [۴۸]

CHAPTER VIII :INSIGNIFICANT KINGS

Point

Imam al-Baqir was contemporary with Umayyad kings. The research about those kings is regarded as among the requirements of the formal research according to modern studies. For such a research pictures political, social, and intellectual life then. That time .was very sensitive, for the believers suffered many persecutions

Imam Abu Ja'far, peace be on him, was still young when the Umayyad dynasty declined. That was during the time of Yazï~d, son of Mu'awiya. Yazï~d spared no effort to abase the Moslems. He forced them to obey, and then he persecuted them. So, during his days, .the Islamic world was full of disasters and tragedies

Then the Marwani dynasty succeeded the Umayyad dynasty. Now we will mention the lives of the Marwani kings, with whom Imam Abu Ja'far was contemporary. We will :honestly mention their policy. The first of the Marwani kings was

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Marwan bin al-Hakam

Marwan bin al-Hakam was the first to assume the Islamic caliphate, the center of Justice in Islam. He had committed evil deeds against Islam. All the narrators mentioned that he had no good quality. He was inappropriate for this religious office. Rather he was the enemy of Allah, of His Apostle, and of the Moslems. We will briefly mention some of his .affairs

The Prophet cursed him .۱

The Prophet, may Allah bless him and his family, cursed Marwan b. al-Hakam when he (Marwan) was in the loins of his father. That is according to the narration of ‘A'isha, who said: “However, Allah's Apostle cursed the father of Marwan when Marwan was in his loins.”[۱] When ‘Abd Allah b. al-Zubar circumambulated the Kaba, he said: “By the Lord of this Building, Allah's Apostle, may Allah bless him and his family, cursed al-Hakam and his [son.”[۲

The reporters said: [The people of Medina brought their new-born babies to the Prophet, may Allah bless him and his family. When Marwan was born, he was brought to the Prophet. So, he, may Allah bless him and his family, said:] “It is the cursed one, the son of the cursed one.”[۳] Al-Hakam b. Abï~ al-‘As passed by the Prophet, may Allah bless him and his family. Then the Prophet said: “My community will face grief from the one in the lions of that (person).”[۴] Through the unseen, the Prophet, may Allah bless him and his family, knew that Marwan would endanger his community. So, he cursed him, and warned .the Moslems of keeping in contact with him

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His father was banished from Medina .۲

Al-Hakam was the most spiteful person towards Allah's Apostle, Allah bless him and his family, and the most harmful of them towards him. In other words he hurt the Prophet as Abu Lahab did.[۵] He mocked the Prophet, may Allah bless him and his family. He passed from behind him, slandered him, imitated him, and frowned at him. When the Prophet performed the prayer, al-Hakam stood behind him and pointed to him with his fingers.[۶] The Prophet, may Allah bless him and his family, saw him, so he invoked Allah against him, saying: "O Allah, make him shake!" So, al-Hakam shook at his place.[۷] The Prophet, Allah bless him and his family, was very displeased with al-Hakam, so he ordered him to be banished from Medina. He said: "This cursed person should not live with me at the same place nor should his sons." So, al-Hakam was banished from Medina to Ta'if, where he and the members of his family remained. They suffered lull and abasement. Poverty and hunger stroke them. When Allah's Apostle, may Allah bless him and his family, died, 'Uthman hurried to Abu Bakr and asked him to return al-Hakam and his family to Medina. However, Abu Bakr refused that, saying: "I will not shelter the persons whom Allah's Apostle, may Allah bless him and his family, dismissed." When 'Umar became caliph, 'Uthman talked to him about them. However, 'Umar refused that and said as Abu Bakr did. When 'Uthman became caliph, he brought them back to Medina.[۸] Then, he enriched .them, and made them his ministers

During the Days of ‘Uthman .۳

When ‘Uthman became caliph over the affairs of the Moslems, he approached Marwan b. al-Hakam. He made him his minister and his private adviser. Thus, Marwan managed the .affairs of the state while ‘Uthman had neither will nor choice

Uthman gave much money to Marwan, so Zayd b. Arqam, the treasurer, was indignant’ with that. He gave the keys to ‘Uthman and wept. So, ‘Uthman asked him: “Why do you ?“weep when I help my womb relatives

I weep because you have taken this money in return for what you spent in the way of” Allah during the lifetime of Allah's Apostle, Allah bless him and his family. One hundred dirhams is enough for Marwan.” So, ‘Uthman said: “O Son of Arqam, give me the keys. We will find a person other than you.”[۹] “Then ‘Uthman gave Marwan one hundred thousand [ounces of gold or silver.”[۱۰

These gifts made the Moslems displeased with ‘Uthman. So, they overthrew his .government

His Inclinations and his Qualities

:As for the inclinations and qualities of Marwan, they are as follows

A. He was envious. Malik b. Hubayra al-Sukuni said to al-Husayn b. Numayr: “By Allah, if Marwan becomes caliph, he will envy you for your whip and your sandals and the tree [under which you sit.”[۱۱

B. He was shallow in idea and opinion. It was he who caused ‘Uthman's death. The historians said : “The revolutionists surrounded ‘Uthman. They asked him to resign from office or to dismiss the Umayyads. Then Marwan came out to them. He said to them: May the faces be distorted out of abasement! Have you come to plunder us? These words moved sentiments and lighted the fire of the war and caused the death of ‘Uthman.” If Marwan had had reason, he would have not spoken to the revolutionists in such a .manner

C. He was ungrateful. The two Imams (al-Hasan and al-Husayn, peace be on them) did him many favors. They saved him from death at the Battle of the Camel. They interceded for him with Imam 'Ali, the Commander of the faithful, peace be on him. The Imam accepted their intercession for him. However, Marwan mistreated them. For example, he prevented the people from burying Imam al-Hasan, peace be on him, besides Allah's Apostle, may Allah bless him and his family. Al-Walï~d summoned Imam Husayn to pledge allegiance to Yazï~d. Marwan advised al-Walï~d to kill the Imam if he had refused to pledge allegiance to Yazï~d. The historians said that he rejoiced when Yazï~d killed .Imam al-Husayn peace be on him

D. He was perfidious. He broke his promises. He pledged allegiance to Imam 'Ali, the Commander of the Faithful, peace be on him, then he deserted him. He broke his pledge of allegiance to Imam Ali and revolted against him. Al-Hasan and al-Husayn said to their father, Imam 'Ali: "Marwan will pledge allegiance to you." However, the Imam, peace be on him, said: "I am not in need of his pledge of allegiance. It is a Jewish hand. If he ".pledged allegiance to me with his hand, he would desert with his forefinger

E. He supported falsehood and error. He joined the party of 'A'isha, then he pledged [allegiance to Mu'awiya. He was called khayt batil (the thread of falsehood).[۱۲

This shameful surname was given to his children after him. In this connection Yahya b. Sa'ï~d composed poetry to satirize 'Abd al-Malik b. Marwan, who killed 'Amru b. Sa'ï~d al-[Ashraq.[۱۳

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.Marwan was fond of cursing the Commander of the faithful

Marwan was fond of cursing Imam ‘Ali, the Commander of the faithful, peace be on him. He cursed him on the pulpit every Friday when he was the governor of Medina. Imam al-Hasan, peace be on him, knew of that, however, he kept silent. He did not enter the mosque but during the time of the iqama. Marwan was displeased with that, so he sent [persons to curse Imam al-Hasan and his father in his house.[۱۴

We do not wonder that Marwan cursed Imam ‘Ali, the Commander of the faithful, the pioneer of justice and wisdom in the earth. For no one cursed and hated Imam ‘Ali except .those who were like Marwan, who paid no attention to honor and humanity

His Caliphate

Marwan became caliph in the year ۶۴ A.H.[۱۵] That was when Mu‘awiya b. Yazï~d abdicated the caliphate, for he wanted to save his religion from the succession he inherited illegally from his father, Yazï~d. He abdicated that authority the Umayyad based on the sword, and wasting the properties of the Moslems. He exposed his father and his grandfather in the sermon in which he declared his abdication from the authority. In his :sermon he said

Indeed, my grandfather, Mu‘awiya, usurped illegally the authority from the one who was" more appropriate for it. For he (Imam ‘Ali) was a close relative to Allah's Apostle, may Allah bless him and his family. He was the best of all the emigrants (muhajirin) in position. He was the first to believe in him. He was the cousin of Allah's Apostle, may Allah bless him and his family. He was his son-in-law, being married to his daughter. The Prophet made him a husband for her, for he (Imam ‘Ali) chose her. He made her a wife for him (‘Ali), for she chose him. So, they were the rest of Allah's Apostle, the last of the prophets, may Allah bless him and his family. So, my grandfather committed what you have known. You have committed with him what you have known.[۱۶] Then, my grandfather died. He is in his grave full of sins. Then, my father assumed the caliphate. He was inappropriate for ".it. He followed his caprice. Then, he died. Now, he is in his grave full of sins

Mu‘awiya b. Yazi~d wept, and then he said: "We have known his (Yazi~d's) evil final result. For he killed the family of Allah's Apostle, may Allah bless him and his family. He [violated the sacred city (Mecca), and destroyed the Kaba."[۱۷

With this sermon, Mu‘awiya b. Yazi~d ruined the authority of the family of Abu Sufyan. The historians said that he renounced his father. For he was the noblest Umayyad caliph .in history

Marwan would not dream of the caliphate. For he decided to pledge allegiance to ‘Abd Allah b. al-Zubayr. However, ‘Ubayd Allah b. Zyyad prevented him from that.[۱۸] Al-Husayn nominated him for the caliphate. He said that he saw a lamp hanging in the sky, that whoever assumed the caliphate would take the lamp, and that no one would take it except Marwan.[۱۹] Then, he told the Syrians about that, so they responded to him. Then, :Ruh b. Zinba‘ addressed the Syrians, saying

O People of Syria, this is Marwan b. al-Hakam. He is the Shaykh of Quraysh. He is the" avenger of the blood of ‘Uthman. He fought against ‘Ali b. Abi~ Talib at the Battle of the [Camel and of Siffi~n. So, pledge allegiance to the great one."[۲۰

So, the mob competed with each other to pledge allegiance to Marwan. Thus, Marwan became the first caliph of the Marwani state, which exposed the Moslems to oppression .and poverty

His Death

Marwan's caliphate did not last long. It was as short as the dog licks its nose, as Imam ‘Ali, the Commander of the faithful, peace be on him, said.[۲۱] As for the cause of his death, some references have ascribed it to his wife.[۲۲] When he died, a period of treason, .falsehood, and error ended

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Abd al-Malik bin Marwan'

He was recognized as caliph during the lifetime of his father. When his father died, the people of Egypt and Syria renewed the pledge of allegiance to him.[۲۳] The historians said: "He had affected worship and had been inclined to asceticism before he became caliph. When he became caliph, he closed the Holy Koran and said: 'This is a separation between you and me.'"[۲۴] He was truthful when he said that. For he separated himself from Allah's Book and the sunna (practices) of His Apostle. Moreover, he committed deeds contrary to Islam and the Koran. We will mention some of his affairs.

His Qualities

Abd al-Malik bin Marwan had no noble inclination nor had he a good quality. He was like' his father. The historians said that he had the worst qualities. Among his qualities are the following:

۱. Tyranny

Abd al-Malik was a tyrannical king. Concerning him, al-Mansur said: "'Abd al-Malik was' tyrannical. He paid no attention to what he did.[۲۵] He was a murderer. He knew neither mercy nor justice." After he had killed b. al-Zubayr, he made a speech. In the speech he said: "If any one asked me to fear Allah, I will behead him."[۲۶] He refrained from mentioning the name of Allah. He was the first to prevent the people from speaking in the presence of the caliphs.[۲۷]

۲. Perfidy

Abd al-Malik was perfidious. He broke his promises. For example, he promised to hand' over the caliphate to 'Amru b. Sa'ï~d al-Ashdaq. However, he broke that. Rather, he killed 'Amru. Then he threw his head at his companions.[۲۸] He did not conform to the close relations between him and 'Amru. He was full of love for authority. Some poets composed poems to describe his perfidy.[۲۹]

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Abd al-Malik was afraid of al-Ashdaq. For the latter intended to overthrow the' government of the Marwanis. However, Allah punished him, for he was tyrannical. .Moreover, he terrified the Moslems and shed their blood

Cruelty and Uselessness .۳

Abd al-Malik was cruel and useless. His heart was empty of mercy and kindness. The' historians said: "He shed blood unjustly. He admitted that." Umm al-Darda' said to him: "I ".heard that you drank wine after the worship

[By Allah, yes. Moreover, I drank blood."[۳۰"

He filled the houses of the Moslems with terrorism and sadness. After he had killed b. al-Zubayr, he delivered a speech. In the speech he showed his cruelty and his evil intention, saying: "I will cure the illnesses of this community with the sword. Thus, it will be [straight."[۳۱

Miserliness .۴

Abd al-Malik was very miserly, so he was called Rashah al-Hijarah (the ooze of the' stone).[۳۲] During the days of his government, the community suffered from hunger and .poverty. Thus, he was empty of ideals and noble qualities

.Abd al-Malik transferred the Hajj to Jerusalem'

Bin al-Zubayr kept in contact with the Syrians and provoked them against 'Abd al-Malik. The latter was afraid of that, so he prevented the Syrians from performing the hajj. Thus, the Syrians asked him: "Why do prevent us from performing the hajj? Is it not a religious duty Allah has imposed on us?" He replied: "Ibn Shahab al-Zahri reported on the authority of Allah's Apostle, may Allah bless him and his family, who said: 'The Moslem should not make the pilgrimage (to any place) except to three mosques. They are the Sacred "'.Mosque (in Mecca), my mosque (in Medina), and the Mosque of Jerusalem

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With that 'Abd al-Malik diverted the Syrians from making the pilgrimage to the Sacred House of Allah. He transferred the hajj to Jerusalem. For he made use of the Rock in it. He reported about the Rock: "Allah's Apostle, may Allah bless him and his family, put his foot on the Rock when he ascended to the sky. He replaced it with the Kaba. He built a dome over it. He appointed custodians over it. Then he ordered the people to circumambulate it [as they circumambulated the Kaba."[٣٣

.Abd al-Malik disparaged his Predecessors'

Abd al-Malik disparaged his Predecessors, namely the Umayyad rulers. He disparaged' them in the speech he made in Medina. In the speech he said: "By Allah, I am not the weak Caliph, namely 'Uthman. I am not the flattering Caliph, namely Mu'awiya. I am not the idiot Caliph, namely Yazï~d." Ibn Abï~ al-Haddï~d commented on these words, saying: "They were his predecessors and leaders. Through them, he occupied that rank. He assumed that leadership, for they preferred him (to others). Had it not been for the previous custom, the mobilized armies, and the standing creatures, he would have been the farthest of Allah's creatures from that rank. He would have been the nearest of them [to the place of destruction if he had desired that honor."[٣۴

.Abd al-Malik appointed al-Hajjaj as Governor'

Abd al-Malik made the most grievous fault when he appointed al-Hajjaj b. Yousif al-' Thaqafi as governor. Al-Hajjaj is the worst person mankind has ever known throughout history. However, 'Abd al-Malik entrusted the affairs of the Moslems to him. He granted him wide-range powers. He made him behave according to his desires and inclinations, which followed noting except the thinking of violence and despotism. This sinful criminal (al-Hajjaj) went too far in punishing, forcing, and abasing the people. He made them submit to oppression and injustice. He created in the country, under his influence, an atmosphere of crises the people had never seen. We will mention what was said about him, some of his characteristics, and his deeds through which he blackened history. That :is as follows

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The Prophet's prophecy

The Prophet, may Allah bless him and his family, predicted that his community would be oppressed by al-Hajjaj. Asma', daughter of Abu Bakr reported. She said: [I heard Allah's Apostle, may Allah bless him and his family, say:] "Allah will fill a corner of the corners of the fire with the hypocrite of Thaqï~f (i.e., al-Hajjaj). For, he (al-Hajjaj) will throw stones [at the Kaba. May Allah curse him."[۳۵

The Prophecy of the Commander of the Faithful

Imam ('Ali), the Commander of the faithful, the gate of the city of knowledge of the Prophet, may Allah bless him and his family, told the Moslems about the oppression of al-Hajjaj. The historians said: "Imam ('Ali), peace be on him, invoked Allah against the Kufans. That was when they deserted him and mutinied against him. He, peace be on him, said: "O Allah, I trusted them (the Kufans), but they have deserted me. I advised them, but they cheated me. O Allah, empower the young man of Thaqï~f (al-Hajjaj) over them. [(Make) him rule over their blood and properties with the rule of the Pre-Islamic times."[۳۶

So, Allah empowered al-Hajjaj of the Kufans. Thus, al-Hajjaj persecuted them and forced .them to submit to abasement and slavery

Habï~b b. Thabit reported. He said: [The Commander of the faithful said to a man:] "You will not die till you see the Young man of Thaqï~f." "Who is the young man of Thaqï~f?" He, peace be on him, said: "On the Day of Judgment, it will be said to him (al-Hajjaj): Sit down in a corner of the corners of the fire. He will rule for twenty years or twenty and some years. He will commit all sins to disobey Allah. If there will be only one sin, and there will be a door between him and the sin, he will break the door to commit the sin. He will kill [the persons who obey [۳۷] him with the ones who disobey him."[۳۸

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The Indignant with al-Hajjaj

The scholars and the good ones of the Moslems were indignant with al-Hajjaj. The :following is some of their words about him

Umar b. 'Abd al-'Azï~z' .١

Umar b. 'Abd al-'Azï~z was indignant with al-Hajjaj. Concerning him, he said: "If every' [community brought its evil one and we brought al-Hajjaj, we would overcome it."[٣٩

Aism' .٢

[Aism said: "al-Hajjaj violated all the things Allah forbade."[٤٠'

Al-Qasim .٣

[Al-Qasim b. Mukhaymira said: "al-Hajjaj violated the rules of Islam one by one."[٤١

Zadhan .۴

[Zadhan was indignant wit al-Hajjaj. So, he said: "al-Hajjaj was empty of his religion."[٤٢

Tawus .۵

[Tawus said: "I wonder at him who calls al-Hajjaj a believer."[٤٣

Other words similar to these show that al-Hajjaj was evil, and that he was among the .atrocities of history

Some of al-Hajjaj's Characteristics

Al-Hajjaj was distinguished by all abominable qualities and evil inclinations. For his soul was full of evil and malice towards people. The following is some of his characteristics

A. Al-Hajjaj was created for crime and mistreating the people. He knew neither kindness nor good. When he wanted to make the pilgrimage (to Mecca), he appointed over Iraq a person called Ahmed. Then, he addressed the people, saying: "I have appointed Ahmed over you. I have ordered him to treat you contrary to the commandments of Allah's Apostle, may Allah bless him and his family, to the Ansar. He (Allah's Apostle) ordered (his

deputy) to accept from their good ones and to forgive their evil ones. As for me, I have [ordered him not to accept from your good ones and not to forgive your evil ones."[۴۴

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B. Among the most prominent qualities of this tyrannical person was blood shed. Al-Dimyari said: "Al-Hajjaj was impatient towards bloodshed. He told (the People) that the best of his pleasures was bloodshed, and committing things other than him were unable to."[۴۵] He went to far in murdering the people illegally. He killed one hundred and twenty thousand persons.[۴۶] It was said that he killed one hundred and thirty thousand persons.[۴۷] He officially admitted bloodshed illegally when he said: "By Allah, I think that there is no one on the surface of the earth bolder than me in shedding blood."[۴۸] 'Abd al-Malik blamed him for that. However, he did not pay attention to him.[۴۹] Al-Hajjaj murdered the reciters (of the Koran) and the worshipers. For they supported the revolt of b. al-Ash'ath. Among the persons he killed was Sa'ï~d b. Jubayr, who was one of the devout scholars of Kufa.

When al-Hasan al-Basri heard of the murder of Sa'ï~d b. Jubayr, he said: "By Allah, Sa'ï~d b. Jubayr died while people all over the earth were in need of his knowledge."[۵۰]

C. Among his qualities is that he had bad manners. He showed neither cheerfulness nor gentle manners towards his associates.[۵۱] He was so rude that people were displeased with him. Generally speaking, he indulged in crime and sin. These are some of the features of his character and of his qualities.

His Unbelief

A group of the main Moslem figures decided al-Hajjaj's unbelief. Among them were Sa'ï~d b. Jubayr, al-Nakha'i, Mujahid, 'Aism b. Abï~ al-Najud, al-Sha'bi, and the like.[۵۲] The proof for his unbelief is that he unlawfully shed the blood of the Moslems, and that he spread fear and terrorism among the people. If he was a Moslem, he would not do that. Some declarations were reported on his authority. The declarations supply proof for his unbelief. Some of them are as follows:

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Disdaining the Prophet

Al-Hajjaj disdained the great Prophet, may Allah bless him and his family. He preferred 'Abd al-Malik b. Marwan to him. Addressing Allah, the Exalted, before the people, he said: "Which is better- Your Apostle or Your caliph ('Abd al-Malik)?"[۵۳] Moreover, he punished and mocked the people who visited the grave of the Prophet, may Allah bless him and his family. In this connection, he said: "Woe to them! They visit sticks and decayed bones. Will they not visit the palace of the Commander of the faithful, 'Abd al-Malik? Do they not know that the Caliph is better than the Prophet?"[۵۴] Al-Daynwari commented on these words of al-Hajjaj, saying: "They regarded al-Hajjaj as unbeliever because of these words. For in them, he accused Allah's Apostle, may Allah bless him and his family, of lying. However, authentic traditions were reported on the authority of the Prophet, may Allah bless him and his family, who said: 'Allah, the Great and Almighty, forbade the earth [from eating the bodies of prophets.'"[۵۵

Al-Hajjaj's declarations and deeds supply proofs for his unbelief and desertion of the religion. They show that he had no relation with Allah. If he had respected Allah and believed in the hereafter, he would not have done such deeds, which made him far from .Allah and brand him and the Umayyads with infamy

Some of al-Hajjaj's Crimes

The rule of this wicked person was full of crimes and offenses. The following is some of :them

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.He punished the Shï~'a severely

This tyrannical and sinful person severely punished the followers of the members of the House (ahl al-Bayt), peace be on them. He spread murder among them and filled their houses with sadness. 'Abd al-Malik wrote to him: "Protect me from the blood of the Banu 'Abd al-Mutalib. For their blood will not end the war. I saw that the Banu Harab were [deprived of their government when they killed al-Husayn b. 'Ali."[۵۶

However, al-Hajjaj went on pursuing the followers of the 'Alids. Thus, he killed them and shed their blood. So, the people preferred unbelief to following 'Ali.[۵۷] The historians said: "The best means to approach al-Hajjaj was to slander Imam 'Ali, the Commander of the faithful, peace be on him. Some mean people came to him and said to him: 'O Emir, our "'.parents oppressed us when they called us 'Ali. We are poor. We are in need of the Emir

Al-Hajjaj was pleased with this, so he said: "As you have entreated me, I will appoint over [so-and-so."[۵۸

However, during the time of this criminal person, the Shï~'ites were liable to swords and spears. He punished them severely and killed them everywhere. Moreover, he imprisoned them in dark prisons. He spread among them an atmosphere of terrorism. The Shï~'ites had never seen such an atmosphere even at the days Zyyad, the tyrannical, .and his son 'Ubayd Allah

The critical Conditions of Kufa

During the days of this tyrant, Kufa was in a critical period. For he killed the people out of doubts and accusations. He punished the innocent to frighten the evil-doers. He killed those who were obedient to him along with the disobedient. He delivered a severe sermon in Kufa. He did not praise Allah nor did he lauded him nor he blessed the Prophet, :may Allah bless him and his family. Among his words are the following

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O People of Iraq, O People of division, hypocrisy, and apostasy, the Commander of the" faithful ('Abd al-Malik) has appointed me as a governor over you. He has given me a whip and a sword. The whip has dropped and the sword has remained."[۵۹] Then he said: "By Allah, I can see ambitious eyes, long necks, and ripen heads. So, it is time to harvest them. In deed, it is I who will cut them off. It is as if I look at flowing blood between the turbans [and the beards."[۶۰

This criminal person carried out his threats. He drew his sword and cut off the heads. He spread matchless fear and terrorism. So, Abu al-Asadi said to him: "By Allah, the people showed no fear of any Emir as they have shown of you."[۶۱] The people were so afraid [that they thought of their souls and began shaking of fear, as some of them said.[۶۲

The Iraqis were liable to a critical tribulation during the time of al-Hajjaj. For he subjected .them to painful torture

He attacked the Kaba with Catapults

Among the crimes of this tyrannical person is that he led a huge army to fight against b. al-Zubayr. Thus, he besieged the Sacred House for six months and seventeen nights. He ordered the Holy Kaba to be attacked with catapults. So, it was attacked from the [mountain of Abu Qays.[۶۳

The siege lasted till 'Abd Allah b. al-Zubayr was killed. Then he ordered 'Abd Allah's head to be cut of and sent to 'Abd al-Malik. Then 'Abd al-Malik ordered (his men) to raise the head and walk all over the country.[۶۴] Al-Hajjaj did not respect the Sacred House of Allah. For every person who enters this House is safe. However, he violated the sacredness of .the House. Yazï~d b. Mu'awiya had also violated its sacredness before

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His Prisons

This tyrannical person ordered roofless prisons to be built. Such prisons did not protect the prisoners from heat or cold. He ordered the prisoners to be tortured severely. He ordered them to be drawn on the broken Persian reeds to bleed their bodies. The historians said: "Fifty thousand men and thirty women died in his prisons out of torture. He imprisoned men and women in his prisons."[۶۵] Besides, thirty-three innocent persons were in his prisons.[۶۶] He said to the prisoners: "Go away into it and speak not to Me."[۶۷] He likened the prisoners to the people of the fire. He also likened himself to Allah, the .Exalted, to show his might and haughtiness

One of the reciters of the Koran reported: "Al-Hajjaj read the Sura of Hud: 'Surely, he is not a good 'amalun.' He was unable to read exactly the word 'amalun (deed). Then, he said: 'Bring me a reciter of the Koran.' So, they brought me. Al-Hajjaj left his assembly. I was imprisoned. Al-Hajjaj forgot me. After six months, he visited the prison. When he came to me, he asked me: 'Why have you been imprisoned?' I answered: 'May Allah make the Emir righteous, because of the son of Noah.' So, he smiled at me. Then he ".released me

His Death

Allah destroyed this wicked criminal, who filled the country with disasters. Canker attacked his stomach. Allah empowered bitter cold over him. He was surrounded by fire. However, he did not feel the fire. Pains frequently attacked him. Then, he complained of his condition to al-Hasan al-Basri. Thus, al-Hasan said to him: "I had prevented you from torturing the righteous. However, you went on that." So, al-Hajjaj said to him: "O Hasan, I do not ask you to ask Allah to relieve me. Rather, I ask you to ask Him to make me die and not to prolong my torture."[۶۸] This criminal person suffered from the agony of death till he perished.[۶۹] Then his evil soul went to the fire. When he died, oppression was over. When al-Hasan al-Basri heard of his death, he said: "O Allah, You have made him die. So, [make his practices die also."[۷۰

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.The Moslems were very happy to hear his death. Then they began cursing him

Abd al-Malik and al-Akhtal'

Al-Akhtal was the poet and spokesman of the Umayyads. He drank wine. Yet 'Abd al-Malik loved him very much.

Abd al-Malik asked al-Akhtal to be Moslem. So, the latter said: "Make wine lawful for me.' Abrogate the fasting of Ramadan for me, then I will be Moslem." Thus, 'Abd al-Malik said to him: "If you become Moslem and fall short of performing anything of Islam, I will cut off your neck." Still, he went on drinking wine. 'Abd al-Malik spent a lot of money on him to [obtain his praise.[٧١

Al-Akhtal praised 'Abd al-Malik on many occasions. Hence, 'Abd al-Malik thanked him for that. Al-Akhtal came to 'Abd al-Malik wearing a gold necklace and cross. Nevertheless, 'Abd al-Malik called him the poet of the Commander of the faithful, the poet of the [Umayyads, and the poet of the Arabs.[٧٢

Imam al-Baqir and 'Abd al-Malik

The Moslems at that time were afflicted by a fatalist. The fatalist corrupted the Moslems' religion. They were unable to refute his views. 'Abd al-Malik thought that there was no one to refute the fatalist except Imam al-Baqir, peace be on him. So, he wrote a letter to his governor over Medina. In the letter, he ordered the Imam to be brought to Damascus. The governor of Medina submitted 'Abd al-Malik's letter to Imam al-Baqir. However, the Imam told him that he was unable to go Damascus, for he was an old man. Yet, the Imam sent his son Ja'far al-Sadiq to carry out this task. Then, Imam al-Sadiq went to Damascus. When he arrived there, 'Abd al-Malik said to him: "This fatalist has tired us. I want to gather you with him, for he has defeated everyone." Then 'Abd al-Malik ordered the fatalist to be brought. When the fatalist came, the Imam asked him to recite al-Fatiha. The fatalist became astonished. Then, he read al-Fatiha. When he came to these words of Him, the Exalted: "You do we serve and You do we beseech for help," the Imam asked him: "Whom do you ask for help? If you are a fatalist, then what is your need of knowledge?" The fatalist was unable to answer the Imam.[٧٣] Then, Imam al-Sadiq went .on refuting the views of the fatalist

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.Abd al-Malik ordered Imam al-Baqir to be arrested’

Abd al-Malik ordered his governor of Medina (Yathrib) to arrest Imam al-Baqir and send’ him to Damascus. However, his governor hesitated about answering him. He thought that it was an act of wisdom to close what ‘Abd al-Malik had ordered. So, he answered him as follows: “This letter of mine is not disobedience to you nor is it refusal to carry out your order. However, I think it is better for me to consult you in the letter. I want to advise you. I feel pity for you. You want the man (Imam al-Baqir). Yet, there is no one on the surface of the earth nowadays better than him in chastity, asceticism, and piety. He recites (the Koran) in his prayer niche. Hence, birds and animals gather around him. For they admire his voice. His recitation (of the Koran) is very much like the flutes of David's family. He is the most knowledgeable of all the people. He is the most merciful of them. He is the most outstanding of them in worshipping. Thus, I do not encourage the Commander of the Faithful to arrest him. For ‘Allah does not change what is in a people till they change what is in themselves.’” This letter shows the bright qualities of Imam Abu Ja‘far al-Baqir, :peace be on him. Among his qualities in the letter are as follows

.Imam al-Baqir, peace be on him, was the most chaste of all the people of the world .١

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.He was the most ascetic of all the people of the world .٢

.He was the most pious of all the people in refraining from what Allah forbade .٣

.He was the most outstanding reciter of the Koran .۴

He was the most knowledge of all the people in the precepts of religion, the affairs of .۵
.Islamic law, and all sciences

.He was the most merciful of all the people towards the poor .۶

.He was the most obedient of all the people to Allah .٧

The Shï~'a have believed in the Imams, for they had all the above-mentioned qualities. So, the Shï~'a do not exaggerate about the Imams nor do they deviate from the true .logic

When 'Abd al-Malik received the above-mentioned letter, he changed his mind. Then, he canceled the arrest of Imam al-Baqir, peace be on him. He thought that his governor's [view was right.[٧۴

.Imam al-Baqir freed Islamic money

Imam Abu Ja'far (al-Baqir), peace be on him, offered an excellent service to the Islamic world. For he freed Islamic money from the domination of the Roman empire, where Islamic money was made and had the Roman symbol. Imam al-Baqir, peace be on him, made Islamic money independent with an Islamic symbol. Thus, he cut off the relationship between Islamic money and the Romans. The reason for that was that 'Abd al-Malik looked at a book embroidered in Egypt. He ordered the book to be translated into Arabic The book was translated. The Christian symbol (Father, Son, and the Spirit) was written on the book. 'Abd al-Malik denied that. So, he wrote to his governor of Egypt, 'Abd al-'Azï~z b. Marwan, to abolish that. Moreover, he ordered him to force the embroiderers to embroider books, clothes, and the like, with the Islamic motto: "Allah bears witness that there is no god but He." He also wrote to his governors all over the Islamic counties to abolish the books with Roman mottoes and symbols in their countries. He ordered them to punish those who had such books and clothes. The embroiderers wrote that on their

books and clothes. Such books and clothes spread throughout the Islamic countries. Then, they were carried to Rome. So, the Roman Emperor became very angry. Thus, he wrote to 'Abd al-Malik, saying: "Books and clothes had been embroidered with the Roman mottoes and symbols before you abolished them. If your predecessors were right, then you are wrong. If they were wrong, then you are right. Choose one of these two views. I have sent you a gift appropriate for your position. I would be grateful to you if you would ".adopt the previous embroidery

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Abd al-Malik read the letter. Then he told the messenger that he had no answer to the’ letter. He also refused to accept the gift. So, the messenger went back to the Roman Emperor and told him about ‘Abd al-Malik's words. Hence, the Emperor wrote again to ‘Abd al-Malik and doubled the gift for him. In the letter he asked him to return the previous mottoes and symbols. However, ‘Abd al-Malik refused to receive the letter and the gift. He insisted on his view. The messenger went back to the Roman Emperor and told him about what had happened. Accordingly, the Emperor wrote a threatening letter. The letter read as follows: “You have disparaged my letter and my gift. You have not helped me with my need. I thought that you had regarded the gift as small. So, I had doubled it for you. However, you went on your view. So, I increased it three times. I swear by Jesus Christ to order you to return the old-fashioned money; otherwise I will ordered the dinars and the dirhams to be engraved to abuse your Prophet. You know that the dinars and the dirhams had been minted in my country. No one of them had been minted during Islam. When you read the letter, prevent your head from sweating. I want you to accept my gift and to change the style (of money) into the previous one. That will be as a ”.gift to show love towards me. So, the relationship between you and me will continue

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When ‘Abd al-Malik read the Emperor's message, he became perplexed. In this connection, he said: “I think that I am the most unlucky baby born in Islam, for I will make this unbeliever (the Roman Emperor) curse Allah's Apostle, may Allah bless him and his family. This dishonor will remain to the end of the world. The Roman Emperor has threatened me to mint money. Such money will be passed around the world.”

Abd al-Malik gathered the people. He asked them about the affair. However, no one was’ able to give him a decisive answer. Then, Ruh b. Zinba‘ said to him: “You the person who is able to solve this affair. You want to leave him intentionally.” ‘Abd al-Malik blamed him for that, saying: “Woe unto you! Who is he?”

“He is al-Baqir, who is from the members of the House of the Prophet, may Allah bless him and his family,” replied Ruh b. Zinba’

So, ‘Abd al-Malik submitted to Ruh b. Zinba‘. He believed his view. He knew that he ignored Imam al-Baqir, peace be on him. Immediately, he wrote to his governor of Medina (Yathrib). He ordered him to send the Imam to him. Moreover, he ordered him to treat the Imam kindly and to give him four hundred thousand dirhams. When the governor received the letter, he carried out ‘Abd al-Malik's orders. Thus, Imam al-Baqir, peace be on him, went to Damascus. When he arrived there, ‘Abd al-Malik received him warmly. Then he told him about the Roman Emperor's threats. Thus, Imam al-Baqir, peace be on him, said: “Do not regard this affair as great. It nothing for two reasons. The first is that Allah, the Great and Almighty, will not allow the Roman Emperor to carry out his threat concerning Allah's Apostle, may Allah bless him and his family. The other is that there is a solution for this affair.”

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?"So, 'Abd al-Malik asked the Imam: "What is the solution

Imam al-Baqir, peace be on him, answered: "At this hour, summon some makers. Order them to make coins of dirhams and dinars. Then order them to engrave the Sura of al-Tawhï~d in one face and the name of Allah's Apostle, may Allah bless him and his family, in the other face. Then order them to mention the year and country of minting. Order ".them to make a dirham of ten weights and a dinar of seven weights

Abd al-Malik accepted that. He ordered the coins to be minted as Imam al-Baqir, peace' be on him, described. When the Roman Emperor found out about this, he kept silent. Thus, all his efforts were in vain. Accordingly, Moslems passed the coins Imam al-Baqir, [peace be on him, designed till the time of the Abbasï~ds.[۷۵

[Ibn Kuthayr said: "Imam Zayn al-'Abidïn, peace be on him, suggested the coins."[۷۶

However, the Islamic world thanked Imam Abu Ja'far (al-Baqir) for freeing its money .from the domination of the Romans

The Death of 'Abd al-Malik

Then 'Abd al-Malik became ill. He was neither safe nor calm. His abominable deeds came to him. For he oppressed the Moslems and shed their blood for his government. Then he hit his head with his hand, saying: "I wish I earned my daily bread day by day. I wish I [worshipped and obeyed Allah, the Great and Almighty."[۷۷

Before his death, 'Abd al-Malik appointed his son al-Walï~d as caliph. He advised him to treat al-Hajjaj well. In this respect, he said to him: "Walï~d, take care of al-Hajjaj. It was he who paved the way for you to sit in the pulpits. He is your sword and your hand against your enemies. Do not listen to the words of the ones who slander him. You are in need of him while he is in no need of you. When I die, summon the people to pledge allegiance to [you. Use your sword against the persons who refuse to pledge allegiance to you."[۷۸

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These enjoinments show the evil intention of ‘Abd al-Malik even at the last hour of his lifetime. For he advised his successor to take care of al-Hajjaj, who filled the country with sadness. Then, he advised him to kill the persons who would refuse to pledge allegiance. Then ‘Abd al-Malik died after these enjoinments. His death was on Wednesday, the fifteenth of Shawal, in the year ۸۶ A. H.[۷۹] Al-Hasan al-Basri was asked about ‘Abd al-Malik. So, he said: “What shall I say about a man of whose bad deeds was al-Hajjaj.”[۸۰]

Al-Walïd bin ‘Abd al-Malik

Al-Walïd became caliph after the death of his father, ‘Abd al-Malik. The historians said: “Al-Walï~d had no noble quality. He was inappropriate for the caliphate. Rather, he was an oppressive tyrant.[۸۱] He committed grammatical mistakes in Arabic. He made a speech in the mosque of the Prophet. He said: “Ya ahlu al-Madina (O People of Madina).” However, he had to say: “Ya ahla al-Madina.”

One day he made a speech and said: “Ya laytuha kanat al-Qadiya (O would that it had made an end (of me).” However, he had to say: “Ya laytaha kanat al-Qadiya.”[۸۲] Thus, his father blamed him for his grammatical mistakes, saying: “No one will become a ruler over Arabs except the one who speaks their language well.” So, al-Walï~d gathered the grammarians and remained in a house for six month. Then he came out of the house while he was more ignorant in grammar than he had been before.[۸۳]

Umar b. ‘Abd al-‘Azï~z dispraised the government of al-Walï~d, saying: “Al-Walï~d was’ one of the persons who filled the earth with oppression.”[۸۴] The historians said: “Al-Walï~d married and divorce many women. Thus, he married sixty-three women. Besides. He married many slave-women.”[۸۵]

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Al-Walï~d built the big mosque of Damascus, known as the Umayyad mosque. He spent six million gold dinars on the mosque.[٨۶] He widened the mosque of the Prophet, may Allah bless him and his family, then he decorated it with mosaic. Thus, the mosque included the rooms of the Prophet's wives and all the houses around it.[٨٧]

During the time of al-Walï~d, al-Hajjaj killed Sa'ï~d b. Jubayr. The murder of Sa'ï~d was one of the dangerous events that terrified the Islamic world.

The period of his caliphate was nine years and seven years. He died at Dï~r Marwan. He was forty-five years old.[٨٨]

Sulayman bin ‘Abd al-Malik

He became caliph after the death of his brother, al-Walï~d. That was in the month of Jamadi al-Akhira, in the year ٩۶ A. H. He punished severely the family of al-Hajjaj. Then, he ordered ‘Abd al-Malik b. al-Muhalab to torture them.[٨٩] He removed from the office all the governors of al-Hajjaj. On one day, he released eighty-one prisoners from his (al-Hajjaj's) prison. Then, he ordered them to go to their families. He found in the prison thirty thousand innocent men and thirty thousand innocent women.[٩٠]

Sulayman was unjust in collecting land taxes. So, he wrote a letter to his governor of Egypt, Usama b. Zayd al-Tanwakhi: "Milk the milk till it cease, and milk the blood till it terminates." Then Usama came to him bringing him what he had collected of land taxes, and said to him: "I did not come to you till I exhausted the subjects. I did my best for that However, I think you have to be kind to them and to have mercy on them. Decrease their land taxes to the extent that you are able to develop your country. Do that, for you will get much more land taxes in the next year." However, Sulayman shouted at him, saying: "May your mother lose you. Milk the milk till it cease. When it ceases, then milk the blood."[٩١] These words show that Sulayman had neither mercy nor affection for his subjects. So, he deadened the economic movement, and spread poverty in the country.

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His Death

The historians said: "Sulayman was self-conceited. He wore his excellent clothes and said: 'I am a young king. I am grand, generous, and a giver.' One of his slave-girls appeared before him. Thus, he said to her: 'How do you see the Commander of the faithful?' 'I see him the wish of the soul and the delight of the eye. However, the poet said,' replied the .slave-girl

.What did the poet say?' he asked'

:He said

.If you remained (alive), you would be the best enjoyment

.However, man will not remain

.Allah knows best, we do not doubt you

.However, you are mortal

.Sulayman, there is no defect in your appearance

".But you are mortal

These lines of poetry shook Sulayman. So, his tyranny and self-conceit vanished. The historians said: "Sulayman died after a short time."[٩٢] The period of his caliphate was two years, five months, and five days. He died on Friday, the twentieth of the month of Safar, [in the year ٩٩ A. H."[٩٣

Umar bin 'Abd al-'Azï~z'

Imam Abu Ja'far (al-Baqir), peace be on him said: "'Umar b. 'Abd al-'Azïz was the most glorious one of the Umayyad house. He was the master of their kings. He was the high-born one of the Umayyads."[٩۴] He became caliph according to the pledge of allegiance of Sulayman b. 'Abd al-Malik to him. That was one Friday, the tenth of the month of Safar, in the year ٩٩ A. H.[٩۵] During his short caliphate, the people felt security and welfare. For he removed from them the oppression and tyranny of the Marwanis. He was skillful, for experiences educated him. He had balanced reason. He followed a wise policy with

Moslems. The Moslems had never seen such a policy before. He did the Alwids many :favors. People mention his favors throughout history. The following is some of his favors

p: ٢٤٢

.He prevented the People from Cursing Imam 'Ali

From its early days, the Umayyad government ordered the people to curse Imam 'Ali, the Commander of the Faithful, peace be on him. The Umayyads thought that cursing Imam 'Ali would help their government to continue. For the principles of Imam 'Ali and his laudable deeds, such as political and social justice, would urge the people to mutiny .against their oppressive tyrannical policy

With his awareness and his genus thinking, 'Umar b. 'Abd al-'Azï~z realized that the policy his fathers followed against Imam 'Ali, peace be on him, was not wise. For such a policy caused the Umayyads many difficulties and through them into great evil. Thus, 'Umar decided to remove this error. He ordered his governors all over the Islamic countries to prevent people from cursing Imam 'Ali, the Commander of the Faithful, peace be on him. Then he ordered them to replace the cursing of the Imam with: "Surely Allah enjoins the ".doing of justice and the doing of good (to others) and the giving to the relatives

Umar himself justified the reason for abandoning the practices of his fathers who' defamed Imam 'Ali, peace be on him. In this connection, he said: "When my father made a speech and defamed 'Ali, he stammered. So, I said to him: Father, why do you stammer in your speech when you come to the name of 'Ali? 'Have you known that?' he asked. 'Yes,' I replied. Thus, he explained: 'My little son, if the people around us knew 'Ali as we know him, they would scattered from us and followed his ('Ali's) sons.'"[٩۶] Accordingly, 'Umar abolished the cursing of Imam 'Ali, peace be on him. All the people admired this laudable deed. They always praised him. They mentioned his unique bravery in opposing his predecessors. The great poet, Kuthayr 'Azzah, came to him and recited the following lines :of poetry

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.You have become caliph, but you have not cursed 'Ali

.You are not afraid of any creature

.You have not followed the words of a criminal

.You have spoken with the plain truth

.Rather, you have explained the verses of guidance with your speech

.You are truthful in doing your favors

[So, every Moslem is satisfied (with you).[٩٧

Kuthayr had not praised an Umayyad king with such a wonderful poem. For this poem raised 'Umar to the level of the unique Immortal persons. Kuthayr started his poem with the laudable deed of 'Umar, who prevented the people from cursing Imam 'Ali, the Commander of the Faithful, peace be on him. Then, he mentioned his policy based on kindness to the subjects. Moreover, the Moslems loved the policy of 'Umar. So, they were .ready to sacrifice their souls for him to prolong his lifetime

Umar commented these lines of poetry, saying: "Therefore, we have become' successful."[٩٨] He was successful, for he pleased his conscience. He did not betrayed the community through cursing the leader of its message and its matchless hero, Imam 'Ali, .the Commander of the Faithful, peace be on him

:Al-Sharï~f al-Radï~ praised and lauded 'Umar b. 'Abd al-'Azï~z

O Son of 'Abd al-'Azï~z, if the eye wept for an Umayyad young man, it would weep

.for you

However, I want to say: You are good

.though your house was not good

.You have freed us from cursing

So, if reward was possible, I would

[reward you.[٩٩

In these lines of poetry, al-Sharï~f al-Radï~ thanked 'Umar b. 'Abd al-'Azï~z for preventing the people from cursing Imam 'Ali, the Commander of the Faithful, peace be .on him

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.He gave the Alïds their Rights

From its early days, the Umayyad government spared no effort to deprive the members of the House (ahl al-Bayt), peace be on them, of their right. It spread poverty among their houses. Thus, the Alï~ds suffered from poverty. However, when 'Umar b. 'Abd al-'Azï~z became caliph, he gave them their full rights. He wrote to his governor of Medina (Yathrib) to divide ten thousand dinars among them. His governor asked him: "'Ali has many children from Quraysh, among which of his children shall I divide the money?" Then 'Umar wrote to him: "When this letter of mine comes to you, divide ten thousand dinars among the children of 'Ali from Fatima, may Allah be pleased with her. For they had been deprived of their own rights."[١٠٠] This was the first gift to be given to the Alï~ds during .the days of the Umayyads

He returned Fadak

Umar b. 'Abd al-'Azï~z achieved a generous initiative when he returned Fadak (country' estate) to the Alï~ds. Noteworthy, the family of the Prophet, may Allah bless him and his family, was deprived of Fadak, for it had been confiscated for many generations. His :returning Fadak has been reported in many ways. The following is some of them

١. 'Umar b. 'Abd al-'Azï~z visited Medina, the city of the Prophet, may Allah bless him and his family. He ordered his caller to call: "Whoever has a complaint should attend!" So, Imam Abu Ja'far (al-Baqir), peace be on him, came to 'Umar, who stood for him and received him warmly. Thus, the Imam, peace be on him, said to him: "The world is a market. The people buy from it what benefits and harms them. How many a people bought what harmed them. However, death came to them before they had entered upon morning. So, they left the world blamed. For they did not take what would avail them in the hereafter. Then, what they had gathered has been divided among those who will not thank them, and they have come to the One Who will not excuse them. By Allah, we had .better consider carefully their bad deeds to refrain from (doing) them

p: ٢٤٥

Therefore, fear Allah. Put two (things) in yourself: Look at what you love to be with you when will you meet your Lord, for He will put it before you. Look at what you hate to be with you when you meet your Lord, so throw it behind you. Do not wish for the unsalable commodity of those who had been before you. Then, you hope that He will forgive you. Open the doors. Make easy the veil. Treat the oppressed with justice. Punish the oppressive. Whoever has three (qualities), his belief in Allah is perfect: When he is satisfied, his satisfaction does not enter him into falsehood. When he becomes angry, his anger does not take out of the truth. When he is powerful, he does not take what does not belong to him." Imam al-Baqir, peace be on him, preached to 'Umar with these valuable words. He advised him to follow high standard morals and good deeds. However, the Imam, peace be on him, did not mention the complaint of the members of the House .(ahl al-Bayt), peace be on them, concerning Fadak and the like

When 'Umar heard these words of the Imam, peace be on him, he ordered a pen and a piece of paper to be brought to him. Then, he wrote the following: "In the Name of Allah, the Most Gracious, the Most Merciful. This is what 'Umar b. 'Abd al-'Azï~z has answered ".to the complaint of Mohammed b. 'Ali b. al-Husayn b. 'Ali b. Abï~ Talib concerning Fadak

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٢. When ‘Umar b. ‘Abd al-‘Azï~z became caliph, he summoned Quraysh and the prominent figures of the people. Then, he said to them: “In deed Fadak was in the hand of Allah's Apostle, may Allah bless him and his family. He put it where Allah had taught him. Then Abu Bakr controlled it. Then ‘Umar (b. al-Khattab) controlled it. Then Marwan controlled it. Then it has come to me. However, it does not belong to my property. I call you to witness that (it is not my property), and that I have returned it as it was at the time of Allah's Apostle, may Allah bless him and his family.”[١٠١]

This narration shows that ‘Umar did not return Fadak to the Alï~ds. Rather, he put it where Allah's Apostle, may Allah bless him and his family, had put it. It is well-known that Allah's Apostle allotted it to his daughter Fatima, the mistress of the women of the world, peace be on her. Thus, Fatima owned Fadak during the lifetime of her father, Allah's Apostle, may Allah bless him and his family. However, the people confiscated it to support their political interests.

٣. When ‘Umar b. ‘Abd al-‘Azï~z returned Fadak to the Alï~ds, the Umayyads harbored malice against him. Thus, they said to him: “You have harbored malice against the deed of the two Shaykhs (i. e., Abu Bakr and ‘Umar). You have slandered them. You have ascribed them to oppression and usurpation.” Then ‘Umar b. ‘Abd al-‘Azï~z said: “It has be come correct to me and to you that Fatima, daughter of Allah's Apostle, may Allah bless him and his family, demanded of Fadak, for it was in her hand. She did not tell lies to Allah's Apostle, may Allah bless him and his family. ‘Ali, Umm Ayman, and Umm Salama testified that. Fatima is truthful with me in what she said, the she did not supply proof of that. She is the mistress of the women of Heaven. Today I will return Fadak to its inheritors. With that I want to approach to Allah's Apostle, may Allah bless him and his family. I hope that Fatima, al-Hasan, and al-Husayn will intercede (with Allah) for me on the Day of Judgment. If I had been in the place of Abu Bakr and Fatima claimed that, I would have believed her complaint.” Then, ‘Umar handed over Fadak to Imam al-Baqir, peace be on him.[١٠٢]

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These are some of the narrations which have been mentioned concerning how ‘Umar b. ‘Abd al-‘Azï~z returned Fadak to the Alï~ds. He opposed his predecessor, who harbored .malice towards the members of the House (ahl al-Bayt), peace be on them

Umar bin ‘Abd al-‘Azïz and Imam al-Baqir’

There were several meetings between Imam al-Baqir, peace be on him, and ‘Umar b. :‘Abd al-‘Azï~z. The following is some of them

.Imam al-Baqir predicted of ‘Umar's Caliphate

Imam al-Baqir, peace be on him, foretold of the caliphate of ‘Umar bin ‘Abd al-‘Azï~z. That was before ‘Umar became caliph. Abu Basï~r said: “I was with Imam Abu Ja‘far (al-Baqir), peace be on him, in the mosque. Then, ‘Umar b. ‘Abd al-‘Azï~z entered. Thus, the Imam said: ‘That young man will be a caliph He will show justice.’ However, the Imam slandered ‘Umar's caliphate, for there was a person more appropriate for the caliphate [than ‘Umar.”[١٠٣

Umar honored Imam al-Baqir’ .٢

When ‘Umar became caliph, he honored Imam Abu Ja‘far (al-Baqir), peace be on him. He sent Funun b. ‘Abd Allah b. ‘Uttba b. Mas‘ud- he was one of the Kufan worshipers- to Imam al-Baqir to ask him to go to Damascus. The Imam, peace be on him, responded to him and went to Damascus. When the Imam arrived in Damascus, ‘Umar received him warmly. Conversations took place between them. The Imam visited ‘Umar for several days. When he wanted to return to Medina (Yathrib), he went to ‘Umar's palace to see him off. He introduced himself to the chamberlain, who told ‘Umar of the Imam. The chamberlain came and called out: “Where is Abu Ja‘far? He is permitted to enter.” However, the Imam did not enter. For he thought the chamberlain did not mean him. So, the chamberlain returned to ‘Umar and told him that the Imam was not present. “What did you say?” asked ‘Umar. “Where is Abu Ja‘far?” the chamberlain replied. “Go and call: Where is Mohammed b. ‘Ali?” ‘Umar ordered the chamberlain. The latter did that. Thus, the Imam rose and entered. He talked to ‘Umar, then he said to him: “I want to see you .off.” “Preach to me,” ‘Umar asked the Imam

Thus, the Imam, peace be on him, said: “Fear Allah. Regard the old man as father, the “.young man as brother, and the man as brother

Umar admired these commandments of the Imam. In this connection, he said: “By Allah,’ you have gathered (good commandments) for me. If I put them into effect and Allah helps me with that, good will last for me, Allah willing.” Then, the Imam left ‘Umar. When he wanted to travel, ‘Umar's messenger came to him and said: "‘Umar wants to come to you.” The Imam waited till ‘Umar came. When ‘Umar came, he sat before the Imam to [honor him. Then, the Imam saw him off.[۱۰۴

.Umar exchanged letters with Imam al-Baqir’ .۳

The Umayyad secret agents told ‘Umar that Imam Abu Ja‘far (al-Baqir), peace be on him, was like the rest of his fathers, who raised the banner of truth and justice in the earth. ‘Umar wanted to test the Imam. He wrote to him. So, the Imam answered him with a letter in which were sermons and pieces of advice. Then, ‘Umar said: “Bring me his (al-Baqir's) letter to Sulayman.” The letter was brought to him. In it was laud and praise. ‘Umar sent the letter to his governor of Medina (Yathrib). He ordered him to show the letter to the Imam along with his letter to ‘Umar. Moreover, he ordered him to record what the Imam, peace be on him, would say in this respect. The governor submitted the two letters to the Imam. So, the Imam said: “Sulayman was tyrannical. I wrote to him what is written to tyrants. Your leader showed an affair. So, I wrote to him what is appropriate for him.” The governor wrote these words of the Imam to ‘Umar. When ‘Umar read them, he admired the Imam. Thus, he said: “Allah always does favors for the [members of this House.”[۱۰۵

These are some of the Imam's meetings with 'Umar. They show that 'Umar had genius .thinking when he honored and respected the Imam

Baseless Accusation

Several baseless accusations were made against 'Umar. He was accused of not knowing the times of the obligatory prayers. Dr. 'Ali Hasan reported this claim on the authority of some references.[۱۰۶] This claim is untrue. For 'Umar was pious. He sat with religious .scholars and jurists. Surely, he knew the times of the obligatory prayers

Criticisms

:Umar faced some criticisms. The following is some of them'

He recognized the country estates, which the caliphs and the previous ones from his .۱ .house, controlled. Without doubt, these country estates were illegally taken

His governors of the Islamic cities spared no effort to oppress the people and to deprive .۲ :them of their properties. Addressing 'Umar, Ka'ab al-Ash'ari said

.You maintain your followers

However, the governors of your land

.are wolves in the country

[They will not respond to what you summon till you cut off necks with the sword.[۱۰۷

:While 'Umar was addressing the people from the pulpit, a person interrupted him, saying

Those whom you appointed over the countries have left your Book and regarded as [lawful the forbidden.[۱۰۸

He adopted the giving of the chiefs. He did not change that. However, Islamic principles .۳ .refuse that. For they force the Moslem ruler to treat all Moslems with justice

He increased the giving of the Syrians to ten dinars. However, he did not do the same .۴ with the Iraqis.[۱۰۹] There is no justification for this discrimination in treatment that

.opposes Islam

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These are some of the criticism that face the policy of 'Umar. They are regarded as many .for him. For he adopted justice in his policy, as the biographers said

His Death

Illnesses attacked 'Umar b. 'Abd al-'Azï~z. The historians said: "'Umar refused to take any medicine. It was said to him: 'You must take medicine.' 'If my healing was in rubbing my ear, I would not rub it. The best One to Whom I will go is my Lord,' he replied."[١١٠] Some references mentioned that the Umayyads gave him poison to drink. For they knew that his day would become long. Thus, they would lose government. They thought that there [would be an appropriate person for the caliphate. Accordingly, they killed him quickly.[١١١

Umar died at Dï~r Sam'an, in the month of Rajab, in the year ١٠١.[١١٢] 'Umar left behind' .him good behavior. All people admire such behavior

Yazï~d bin 'Abd al-Malik

Yazï~d bin 'Abd al-Malik became caliph according to the pledge of allegiance of his bother, Sulayman, to him. He ruled the people with the policy of 'Umar for forty days. However, the Umayyads found that difficult for them. They brought him forty old men. They bore witness before him that the caliphs would face neither reckoning nor punishment.[١١٣] So, Yazï~d abandoned the policy of 'Umar. He ruled the people with violence and tyranny. He removed the governors of 'Umar from their offices. Then, he wrote a decree to his governors. The decree read as follows: "'Umar bin 'Abd al-'Azï~z was self-conceited. Leave what you have known from his time. Return the people willingly or unwillingly to their previous classes."[١١۴] So, oppression and tyranny prevailed all over the country. Noteworthy, Yazï~d b. 'Abd al-Malik was ignorant. He harbored hatred against religious scholars. He disdained them. He called al-Hasan al-Basri the ignorant [shaykh.[١١۵

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Yazi~d was excessive in playing and impudence. He fell in love with Habbaba. One day, he drank wine and said: “Let me fly.” “To whom will you leave the community?” Habbaba asked him. “To you,” he replied.[١١۶] She went with him to Jordan. He threw a grape at her. The grape entered her mouth. She choked and became ill. Then she died. He did not bury her. However, he kissed her. He looked at her and wept. The people spoke to him concerning her. So, he permitted them to bury her. Then, he returned to his house sad.[١١٧] Al-Mas‘udi said: “Yazi~d sat by the grave of Habbaba, saying:

The soul will leave you and your love out of despair not out of patience.”[١١٨]

It was said that Yazi~d dug the grave of Habbaba to see her.[١١٩] In this connection, he had many shameful attitudes. I will not mention them. He died in the year ١٠۵.

Hisham bin ‘Abd al-Malik

Hisham became caliph on the day when his brother Yazi~d died. That was on Friday, the twenty-fifth of the month Shawwal, in the year ١٠۵. He was called the Ahwal of the Umayyads. He harbored malice against the high-born figures. He was a miser. Thus, he said: “Add the dirham to the dirham to make money.”[١٢٠] He collected money of which no Caliph had collected.[١٢١] He said: “The caliphate needs money as the patient needs medicine.”[١٢٢] He entered fruit garden. His companions began eating fruit. So, he ordered his retainer to uproot the fruit trees and to grow olive-trees instead of them to prevent every person from eating fruit.[١٢٣] He had a green outer garment. He wore the garment when he was Emir, then he wore it when he became caliph.[١٢۴] Al-Ya‘qubi said: “Hisham was miserly, rude, oppressive, cruel, merciless, and impudent.”[١٢۵] He detested the Ali~ds. It was he who killed Zayd b. ‘Ali. Imam Abu Ja‘far (al-Baqir), peace be on him, suffered from many persecutions during his time. The following is some of them:

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Imam al-Baqir in Damascus

Hisham, the tyrannical, ordered his governor of Medina (Yathrib) to send Imam al-Baqir, peace be on him, to Damascus. In this connection, the historians have mentioned to :narrations

The first narration: Imam al-Baqir, peace be on him, arrived in Damascus. Hisham knew of his arrival. Thus, he ordered his retinues to scold the Imam. Then, the Imam, peace be on him, came to Hisham. He greeted the people, but did not greet Hisham as caliph. So, Hisham was enraged. He walked towards the Imam, peace be on him, and said to him: "O Mohammed b. 'Ali, you have divided the Moslems. You have summoned (the people) for yourself. You have claimed that you are the Imam out of foolishness and the paucity of ".knowledge

.Hisham kept silent. However, his hirelings began defaming the Imam and mocking him

So, Imam al-Baqir, peace be on him, said: "O People, where do you go? Where they want to (lead) you? With us Allah guided the first of you. With us He will terminate the last of you. You have early reign. But we have later reign. There will be no reign after our reign. [For we are the people of the final result. The final result will be for the pious."[١٢۶

Then the Imam, peace be on him, went out. He filled their souls with sadness and sorrow. .For they were unable to refute his rational words

.Imam al-Baqir made a Speech in Damascus

The Syrians crowded around Imam al-Baqir, peace be on him. They said: "That is the son of Abu Turab (i. e., Imam 'Ali)." They showed malice and enmity towards him. However, the Imam, peace be on him, decided to guide them to the right path. He wanted them to know the members of the House (ahl al-Bayt), peace be on them. He rose among them to make a speech. He praised Allah and lauded Him. He blessed Allah's Apostle, may Allah bless him and his family, then he said: " The people of discord, the progeny of hypocrisy, and the food of the fire kept away from the luminous Moon, the abounding Sea, the piercing Metro, the Metro of the believers, and the right Path. Before We alter faces then turn them on their backs, or curse them as We cursed the violators of the Sabbath, and command of Allah shall be executed." Then, after a speech of his, he said: "Do you mock

the brother of Allah's Apostle, may Allah bless him and his family? (He meant Imam 'Ali, the Commander of the Faithful, peace be on him.) Do you slander the Commander of religion? Which of the ways do you follow after him? Which sadness do you pay after him? How far! By Allah, he (Imam 'Ali) became prominent with priority (in Islam). He won with the outstanding qualities. He dominated the purpose. He overcame the perfidy. So, the eyes faded away from him. The necks yielded to him. He was the branch of the high progeny."[١٢٧]

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We think that these are extracts from Imam al-Baqir's speech. However, they showed the laudable deeds and outstanding qualities of the members of the House (ahl al-Bayt), .peace be on them, to that society that harbored malice against them

.Imam al-Baqir was arrested

The outstanding merits of Imam al-Baqir, peace be on him, spread among the Syrians. Hence, Hisham ordered him to be imprisoned. However, the prisoners gathered around the Imam. They began to learn his sciences and his excellent morals. The prison manager was afraid of the discord. So, he told Hisham about that. Thus, Hisham ordered the Imam [to be released and to be returned to his homeland.[١٢٨

The second narration: Lut b. Yahya al-Asadi reported this narration on the authority of ‘Ammara b. Zayd al-Waqidi, who said: “One year, Hisham b. ‘Abd al-Malik made a pilgrimage (to Mecca). In the year Imam Mohammed b. ‘Ali al-Baqir and his son Imam Ja‘far al-Sadiq, peace be on them, also made a pilgrimage. There was a gathering of people. Muslima b. ‘Abd al-Malik was among them. Before that gathering, Imam Ja‘far al-Sadiq, peace be on him, said: ‘Praise belongs to Allah Who appointed Mohammed as prophet with the Truth. He has honored us with him. We are the chosen ones of Allah over His creatures. We are the best of His servants. Whoever follows us is happy. Whoever “‘.opposes and disobeys us is unhappy

Hence, Muslima b. ‘Abd al-Malik hurried to his brother Hisham and told him about the words of Imam Ja‘far al-Sadiq, peace be on him. However, Hisham kept that secret. He did not mistreat the two Imams in Saudi Arabia (Hijaz). Then he came back to Damascus. When he arrived there, he wrote to his governor of Medina (Yathrib) to send the two Imams to Damascus. When they arrived in Damascus, ‘Abd al-Malik prevented them from meeting the people for three days. For he wanted to disdain them. On the forth day, he permitted them to meet the people. His assembly was full of the Umayyads and all his .retinues. His associates installed a target which the Umayyads were shooting at

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Imam al-Sadiq, peace be on him, said: “When we entered, my father was before me and I was behind him. Hisham called out: ‘Mohammed, shoot with the oldest ones of your people.’ My father said: ‘I am old enough to shoot. I think you have to forgive me.’ Hisham cried out: ‘By Him Who supported us with His religion and His Prophet Mohammed, my Allah bless him and his family, I will not forgive you.’ Hisham thought that Imam al-Baqir would fail in shooting. So, he would be able to degrade him before the Syrians. Thus, he ordered an Umayyad old man to hand the Imam his bow and arrow. The Imam took them. He shot an arrow at the target and hit it in the center. He did that nine times. Hisham became angry. He did not control himself. Thus, he said: ‘O Abu Ja‘far, you are the best archer of all Arabs and non-Arabs in shooting. But you say that you have become an old man.’ Then, Hisham felt regret for praising the Imam. He bowed his head. Imam al-Baqir was standing. When his standing became long, he became angry. When he became angry, he looked at the sky. When Hisham saw the anger of the Imam, he rose for him, embraced him, and sat him on his right, turned to him, and said to him: ‘Quraysh will go on ruling Arabs and non-Arabs as long as they have the like of you. How good you are! Who ?“‘taught you this archery. How long did it take you to learn it? Does Ja‘far shoot as you do

".Abu Ja‘far (al-Baqir), peace be on him, said: "We inherit perfection from each other

Hisham burst with anger. He bowed his head. Then he raised his head and began saying: ?""Are we not the children of ‘Abd Manaf? Are our lineage and yours not one

Imam al-Baqir answered Hisham's claims, saying: "We are so. However, Allah singled us ".out with His hidden secret and His pure knowledge. He singled no one out except us

Then Hisham asked: "Mohammed, may Allah bless him and his family, belonged to the tree of ‘Abd Manaf. He sent him to all people, the white, the black, and the red. How have you inherited what other than you has not inherited? Allah sent His Apostle to all people. For Allah, the Great and Almighty, said: ‘And Allah's is the heritage of the heavens and the earth.’ So, from where have you inherited this knowledge? There will be no prophet after ".Mohammed. Moreover, you are not prophets

Imam al-Baqir answered him with the strongest proof, saying: "From the words of Him, the Exalted, to His Prophet: ‘Do not move your tongue with it to make haste with it.’ Allah, the Most High, ordered the Prophet to single us out with it. Then these words of Him: ‘And that a retaining ear might retain it.’ Hence, Allah's Apostle, may Allah bless him and his family, said: ‘O ‘Ali, I asked Allah to make it your ear.’ For this reason, ‘Ali said: ‘Allah's Apostle, may Allah bless him and his family, taught me a thousand doors of knowledge and he opened from each (of these) doors a thousand (more) doors.’ The Prophet, may Allah bless him and his family, singled him out with knowledge, as Allah singled his ".Prophet out with it. Thus, we inherited knowledge with the exception of our people

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Hisham became displeased. So, he turned angrily to the Imam al-Baqir, and said to him: “‘Ali knew the unseen world. Allah did not tell anyone of His unseen knowledge. Why did ?“‘Ali say that

Imam al-Baqir, peace be on him, answered him through the brilliant life of Imam ‘Ali, the Commander of the Faithful, peace be on him. In this connection, he said: “Allah sent down a Book to His Prophet. Between the two covers of the Book is what was and what will be till the Day of Judgment. In the words of Him, the Exalted: ‘We have revealed the Book to you explaining clearly everything.’ In the words of Him, the Exalted: ‘And We have recorded everything in a clear writing.’ In the words of Him, the Exalted: ‘We have not neglected anything in the Book.’ Allah commanded His Prophet to teach ‘Ali his secret knowledge. Thus, the Prophet ordered ‘Ali to collect the Koran after him, and to wash him. The Prophet said to his companions: ‘It is forbidden for my companions and my people to look at my intimate parts except my brother ‘Ali. He is from me, and I am from him. What is for me is for him. What is (incumbent) on me is (incumbent) on him. He will pay my debt and fulfill my promises.’ Then he said to his companions: “Ali will fights on (the basis of) the interpretation of the Koran as I fought (on the basis) of its revelation.’ No one had the perfect and general interpretation of the Koran except ‘Ali. So, Allah's Apostle, may Allah bless him and his family, said: ‘The best one of you in giving judgments is ‘Ali.’ Namely, he is your judge. ‘Umar b. al-Khattab said: ‘Had it not been for ‘Ali, ‘Umar would have “‘.perished

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Hisham bowed is head. He had no way to answer Imam al-Baqir. Hence, he said to him: ".“Ask you need

".The Imam, peace be on him, said: “I left my family lonely when I went out

Hisham said: “May Allah remove their lonesomeness through your returning to them. Do [not stay any more. Go from this day of yours.”[١٢٩

This narration does not mention the arrest of Imam al-Baqir in Damascus. Besides, the .first narration has neglected all what has been mentioned in the second narration

Imam al-Baqir and a Priest

Imam Abu Ja'far (al-Baqir), peace be on him, was in Syria. He met a priest. The priest was one of the main Christian scholars. A debate took place between them. The priest recognized his inability to debate with the Imam. The debate read as follows: Abu Basï~r said: [Abu Ja'far (al-Baqir), peace be on him, said:] “I went to Syria. While I was going to one of the Umayyad caliphs, I saw some people walking. I asked them: Where are you going? 'We are going to a matchless scholar. He will tell us about the interest of our affair,' they replied. I followed them till they entered a large building. In the building were many people. After a short time, an old man came out. The old man was leaning on two persons. His eye-brows fell over his two eyes. He tied them. When he sat down, he looked :at me and began asking me

?Are you from us or from the blessed community -

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.I am from the blessed community –

?Are you from its scholars or from its ignorant ones –

.I am not from its ignorant ones –

Are you who say that you will go to the garden and eat and drink and do not discharge – ?feces

.Yes –

.Supply proof of that –

Yes. That is the fetus. In its mother, it eats from her food, drinks from her drink, but does – .not discharge feces

?Did you not say that you are not from its scholars –

.I said: I am not from its ignorant ones –

.Tell me about the hour that is neither from day nor from night –

This hour is from the sun rise. We do not number it from our night nor from our day. At it – .the sick die

:The priest was out of breath Then, he went on asking the Imam

?Did you not say that you are not from its scholars –

.I said: I am not from its ignorant ones –

.By Allah, I will ask you about a difficult question –

.Give me what you have –

Tell me about the two men who were born at one hour and died at one hour. One of – .them lived for one hundred and fifty years. The other lived for fifty years

They were 'Uzayr and 'Uzayrah. One of them lived for fifty years. Then Allah made him – die for one hundred years. It was said to him: "How long have you tarried?" He said: "I

have tarried a day or a part of a day." The other lived for a hundred and fifty years. Then .they both died

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Then, the priest cried out among his companions: "By Allah, I will not speak to you. You will not see my face for twelve months."[١٣٠] The priest thought that he would refute Imam Abu Ja'far (al-Baqir), peace be on him. Then, the Imam, peace be on him, left the assembly. Hence, the Syrians talked about his outstanding merits and his scientific .abilities

Hisham ordered the Shops to be closed

.in the Face of Imam al-Baqir

Hisham, the tyrannical, ordered Imam Abu Ja'far (al-Baqir), peace be on him, to leave Damascus. For he was afraid that the people would admire the Imam. Accordingly, the public opinion would be against the Umayyads. Hence, he ordered the city markets and trade shops to be shut in the face of the Imam. He ordered their owners not to sell any commodity to the Imam. For he wanted to hurt and destroy the Imam, peace be on him. The caravan of the Imam, peace be on him, walked. Hunger and thirst exhausted it. It passed some cities. The people of the cities hurried to close their stores in the face of the Imam. When the Imam understood that, he went up on a mountain there. Then, he shouted out, saying: "O People of the city whose people are oppressive, I am the abiding one of Allah. Allah, the Exalted, says: 'What remains with Allah is better for you if you are believer. And I am not a keeper over you.'" When the Imam finished these words, an old man from the city said to his people: "O people, by Allah, this is the prayer of (Prophet) Jethro (Shu'ayb). By Allah, if you do not go to market for this man (Imam al-Baqir), you will be punished from over your heads and from under your feet. Believe me this time and obey me. For I am an adviser for you." So, the people of the city responded to the old man's summons, for he advised them. Then, they hurried to open their stores. Thus, Imam al-Baqir bought what he wanted.[١٣١] Accordingly, Hisham's trick against the Imam, peace be on him, failed. He heard of the failure of his plot. However, he went on plotting against the Imam. At last, he gave the Imam poison to drink. We will mention that at the end of the book. With this we will end our talk about the kings whom Imam Abu Ja'far (al-Baqir), peace be on him, coincided.

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Footnote

[۱] Al-Qurtubi, Tafsir, vol.۱۶, p.۱۹۷.

[۲] Kanz al-'Ummal, vol.۶, p.۹۰.

[۳] Al-Hakim, Mustadrak, vol.۴, p.۴۷۹.

[۴] Asad al-Ghaba, vol.۲, p.۳۴.

[۵] Ibn Hisham, Sira, vol.۲, p.۲۵.

[۶] Ansab al-Ashraf, vol.۱, p.۲۷.

[۷] Al-Fa'iq, vol.۲, p.۳۰۵.

[۸] Ansab al-Ashraf, vol.۵, p.۶۷.

[۹] Sharh Nahjj al-Balagha, vol.۱, p.۶۷.

[۱۰] Al-Sira al-Halabiya, vol.۲, p.۸۷.

[۱۱] Ibn al-Athir, Tarikh, vol.۳, p.۳۳۷.

[۱۲] Asad al-Ghaba, p.۳۴۸.

[۱۳] Ansab al-Ashraf, vol.۵, p.۱۴۴.

[۱۴] Tathir al-Jinan, p.۱۴۲.

[۱۵] Ibn al-Athir, vol.۳, p.۳۲۸.

[۱۶] Jawahir al-Matalib fi Manaqib al-Imam 'Ali b. Abi Talib, p.۱۳۳.

[۱۷] Al-Nijum al-Jahira, vol.۱, p.۱۶۴.

[۱۸] Murujj al-Dhahab, vol.۳, p.۳۱.

[۱۹] Ibn al-Athir, Tarikh, vol.۳, p.۳۲۷.

[۲۰] Al-Ya'qubi, Tarikh, vol.۳, p.۳.

.Ibn Abi al-Haddid, Sharh Nahjj al-Balagha, vol.۲, p.۵۳ [۲۱]

.Al-Ya'qubi, Tarikh, vol.۳, p.۴ [۲۲]

Ibn Kuthayr, Tarikh, vol.۸, p.۲۶۰ [۲۳]

.Ibid [۲۴]

.Al-Maqrizi, al-Niza' wa al-Takhasum, p.۸ [۲۵]

.Al-Siyuti, Tarikh al-Khulafa', p.۲۱۹ [۲۶]

.Ibid, p.۲۱۸ [۲۷]

.Al-Ya'qubi, Tarikh, vol.۳, p.۱۶ [۲۸]

.Al-Siyuti, Tarikh al-Khulafa', p.۲۱۸ [۲۹]

.Al-Tabari, Tarikh [۳۰]

.Ibn Kuthayr, Tarikh, vol.۹, p.۶۴ [۳۱]

.Al-Quda'i, Tarikh, p.۷۲ [۳۲]

.Al-Ya'qubi, Tarikh, vol.۲, p.۳۱۱ [۳۳]

.Ibn Abi al-Haddid, Sharh Nahjj al-Balagha, vol.۱۵, p.۲۵۷ [۳۴]

.Al-Imama wa al-Siyasa, vol.۲, p.۴۵ [۳۵]

.Nihayat al-Irab, vol.۲۱, p.۳۳۴ [۳۶]

.Ibid [۳۷]

In al-Kamil it has been mentioned:" He will kill those who disobey him through those [۳۸] ".who obey him

.Nihayat al-Irab, vol.۲۱, p.۳۳۴ [۳۹]

.Ibn Kuthayr, Tarikh, vol.۹, p.۱۳۲ [۴۰]

[۴۱] Tahdhib al-Tahdhib, vol.۲, p.۳۱۱.

[۴۲] Ibid.

[۴۳] Ibid.

[۴۴] Murujj al-Dhahab, vol.۳, p.۸۶.

[۴۵] Al-Dimyari, Hayat al-Hayawan, vol.۱, p.۸۶.

[۴۶] Tahdhib al-Tahdhib, vol.۲, p.۲۱۱.

[۴۷] Al-Dimyari, Hayat al-Hayawan, vol.۱, p.۱۷۰.

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[۴۸] Ibn Sa‘d, Tabaqat, vol.۶, p.۶۶.

[۴۹] Murujj al-Dhahab, vol.۳, p.۷۴.

[۵۰] Al-Dimyari, Hayat al-Hayawan, vol.۱, p.۱۷۱.

[۵۱] Murujj al-Dhahab, vol.۳, p.۸۱.

[۵۲] Tahdhib al-Tahdhib, vol.۲, p.۲۱۱.

[۵۳] Al-Maqrizi, al-Niza‘ wa al-Takhasum, p.۲۷.

[۵۴] Ibn Abi al-Haddid, Sharh Nahjj al-Balagha, vol.۱۵, p.۲۴۲.

[۵۵] Al-Dimyari, Hayat al-Hayawan, vol.۱, p.۱۷۰.

[۵۶] Al-‘Aqd al-Farid, vol.۳, p.۱۴۹.

[۵۷] Ibn Abi al-Haddid, Sharh Nahjj al-Balagha.

[۵۸] Hayat al-Imam al-Husayn bin ‘Ali, vol.۲, p.۳۳۶.

[۵۹] Al-Ya‘qubi, Tarikh, vol.۳, p.۶۸.

[۶۰] Murujj al-Dhahab, vol.۳, p.۶۸.

[۶۱] Ibn Sa‘d, Tabaqat, vol.۶, p.۶۶.

[۶۲] Ibid.

[۶۳] Ibn ‘Asakir, Tahdhib, vol.۴, p.۵۰.

[۶۴] Al-Siyuti, Tarikh al-Khulafa’, p.۸۴.

[۶۵] Al-Dimyari, Hayat al-Hayawan, vol.۱, p.۱۷۰.

[۶۶] Mu‘jam al-Buldan, vol.۵, p.۳۴۹.

[۶۷] Tahdhib al-Tahdhib, vol.۲, p.۲۱۲.

[۶۸] Wafayat al-A‘yan, vol.۶, p.۳۴۷.

[۶۹] He died in the month of Ramadan. It was said that he died in the month of Shawal, in the year ۹۵ A. H. At that time, he was fifty-three or four years of age. Wafayat al-A'yan, vol.۱, p.۴۳۷.

[۷۰] Tahdhib al-Tahdhib, vol.۲, p.۲۱۳.

[۷۱] Al-Akhtal, Diwan, p.۹۸.

[۷۲] Al-Aghani, vol.۸, p.۲۸۷.

[۷۳] Al-'Ayyashi, Tafsir, vol.۱, p.۲۳.

[۷۴] Al-Durr al-Nazim, p.۱۸۸.

[۷۵] Al-Dimyari, Hayat al-Hayawan, vol.۱, pp.۶۳-۶۴.

[۷۶] Al Bidaya wa al-Nihaya, vol.۹, p.۶۸.

[۷۷] Ibid.

[۷۸] Al-Siyuti, Tarikh al-Khulafa', p.۲۲۰.

[۷۹] Al Bidaya wa al-Nihaya, vol.۹, p.۶۸.

[۸۰] Abi al-Fida', Tarikh, vol.۱, p.۲۰۹.

[۸۱] Al-Siyuti, Tarikh al-Khulafa', p.۲۲۳.

[۸۲] Ibn al-Athir, Tarikh, vol.۴, p.۱۳۸.

[۸۳] Ibid.

[۸۴] Al-Siyuti, Tarikh al-Khulafa', p.۲۲۳.

[۸۵] Al-Anafa fi Ma'athir al-Khilafa, vol.۱, p.۱۳۳.

[۸۶] Al-Zargali, al-A'lam, vol.۹, p.۱۴۱.

[۸۷] Al-Anafa fi Ma'athir al-Khilafa, vol.۱, p.۱۳۳.

.Ibn al-Athir, Tarikh, vol.۴, p.۱۳۸ [۸۸]

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[۸۹] Ibid.

[۹۰] Ibn 'Asakir, Tarikh, vol.۵, p.۸۰.

[۹۱] Al-Jahshyari, p.۳۲.

[۹۲] Murujj al-Dhahab, vol.۳, p.۱۱۳.

[۹۳] Ibn al-Athir, Tarikh, vol.۴, p.۱۵۱.

[۹۴] Al-Siyuti, Tarikh al-Khulafa', p.۲۳۰.

[۹۵] Nihayat al-Irab, vol.۲۱, p.۳۵۵.

[۹۶] Ibn al-Athir, Tarikh, vol.۴۴, p.۱۵۴.

[۹۷] Al-Aghani, vol.۸, p.۱۴۸.

[۹۸] Ibn al-Athir, Tarikh, vol.۴, p.۶۵۴.

[۹۹] Ibn Abi al-Haddid, Sharh Nahjj al-Balagha, vol.۱, p.۳۵۷.

[۱۰۰] Al-Manaqib, vol.۴, pp.۲۰۷-۲۰۸.

[۱۰۱] Ibn al-Athir, Tarikh, vol.۴, p.۱۶۴.

[۱۰۲] Safinat al-Bihar, vol.۲, p.۲۷۲.

[۱۰۳] Ibid, p.۱۷۲.

[۱۰۴] Tarikh Dimashaq, vol.۵۱, p.۳۸.

[۱۰۵] Al-Ya'qubi, Tarikh, vol.۲, ۴۸.

[۱۰۶] Nazra 'Amma fi Tarikh al-Fiqh al-Islami, p.۱۱۰.

[۱۰۷] Hayat al-Imam Musa b. Ja'far, vol.۱, p.۳۰۵.

[۱۰۸] Ibid.

[۱۰۹] Al-Ya'qubi, Tarikh, vol.۲, ۴۸.

[۱۱۰] Ibn al-Athir, Tarikh, vol.۴, p.۱۶۱.

[۱۱۱] Al-Inafa fi Ma'athir al-Khilafa, vol.۱, p.۱۴۲.

[۱۱۲] Ibn al-Athir, Tarikh, vol.۴, p.۱۶۱.

[۱۱۳] Ibn Kuthayr, Tarikh, vol.۴, p.۲۳۲.

[۱۱۴] Al-'Aqd al-Farid, vol.۳, p.۱۸۰.

[۱۱۵] Al-Tabaqat al-Kubra, vol.۵, p.۹۵.

[۱۱۶] Ibn al-Athir, Tarikh, vol.۴, p.۱۹۱.

[۱۱۷] Ibid.

[۱۱۸] Murujj al-Dhahab, vol.۳, p.۱۹۱.

[۱۱۹] Al-Inafa fi Ma'athir al-Khilafa, vol.۱, p.۱۴۶.

[۱۲۰] Al-Bukhla', p.۱۵۰.

[۱۲۱] Akhbar al-Duwal, vol۲, p.۲۰۰.

[۱۲۲] Ansab al-Ashraf.

[۱۲۳] Al-Bukhala', p.۱۰۵.

[۱۲۴] Al-Adab al-Sultaniya.

[۱۲۵] Al-Ya'qubi, Tarikh, vol.۲, ۳۹۳.

[۱۲۶] Bihar al-Anwar, vol.۱۱, p.۷۵.

[۱۲۷] Al-Manaqib, pp.۲۰۳-۲۰۴.

[۱۲۸] Bihar al-Anwar, vol.۱۱, p.۷۵.

[۱۲۹] Diya' al-'Amilin, vol.۲.

[۱۳۰] Al-Durr al-Nazim, p.۱۹۰.

.Al-Manaqib, vol.۴, p.۶۹۰. Al-Bihar, vol.۱۱, p.۷۵ [۱۳۱]

CHAPTER IX :THE TIME OF IMAM AL-BAQIR

Point

As for the talk about the time of Imam Abu Ja'far (al-Baqir), peace be on him, and mentioning the most prominent events that occurred during it, they are numbered, according to modern studies, among methodical researches of which the researcher is in need. For studying a certain time has a strong effect on discovering the behavior of the person on whom the research is done, and on understanding his cultural and social .qualities

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The time of Imam al-Baqir, peace be on him, was the most critical and sensitive of all the Islamic times. For many Islamic sects grew during it. They were among the most dangerous intellectual and social phenomena at that time. Besides the political parties attacked each other to the extent that they stopped Islam from spreading and deviated it .from its way to another way without a ray of light and awareness

However, we will talk about all the aspects of life at that time. We will leave none of them. :That is as follows

The Islamic Sects

At that time many Islamic sects grew. Some of them grew, as the researchers said, according to the command and support of the Umayyad government. There were several reasons for that. The most important one of them was that the Umayyad government wanted these sects to support it and to justify its attitude and its tendencies. We will .briefly mention some of these sects. We will be honest to the truth as far as possible

The Mu'tazilites

The Mu'tazilites played a dangerous role in the history of the intellectual and social life at that time. They left far-range effects on the intellectual Islamic life. Among them was the foundation of the ideological bases on which Sunni theology stood.[١] Cold Zihar thought that the Mu'tazilites were the first to enter and maintain the rational tendency.[٢] It is necessary for us to give a brief idea about the history of the Mu'tazilites, their beliefs, and .the attitude of Imam al-Baqir, peace be on him, towards their leaders

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The History of the Mu'tazilites

Zahdi Jar Allah thought that the theological school of the Mu'tazilites started in the beginning of the second history A. H. That was in the city of Basrah, which was the center of knowledge and literature in the Islamic state.[٣] However, this school, as a political movement, was founded before this date. That was when the people pledged allegiance to Imam 'Ali, the Commander of the Faithful, peace be on him. So, a group of people retired from pledging allegiance to him. Among them were Sa'd b. Abï~ Waqqas, 'Abd Allah b. 'Umar, Usama b. Zayd, and Mohammed b. Muslima al-Ansari. Hence, they were called the Mu'tazilites (the ones who retired from). They also did not support Imam 'Ali in the Battle of the Camel and Siffi~n. Moreover, al-Ahnaf b. Qays retired from the war. Then, he said to his people: "It is better for you to retire from the discord."[۴] Therefore, the Mu'tazilites appeared as a political thought at that time. As for their theological school, .it appeared in the last years of the first century A. H

The Mu'tazilites and Policy

The Mu'tazilites had religious tendencies and theological methods. They supported the rule standing at those times. Their leaders supported the authorities and justified their political behavior. Though the leaders of the Mu'tazilites affected asceticism and worship, they followed the governments standing at those times. The reason for that is that they adopted the Imamate of the mafdul (the less excellent). They said that it was permitted to prefer him to the fadil (the most excellent). They embraced this view to justify the caliphate of the Umayyads and the like, who assumed the leadership of government though there were persons more knowledgeable than them in the affairs of religion and the precepts of Islamic law. With that they obtained the absolute support and respect of the Umayyads. After the end of the Umayyad government, they joined the Abbasid government. Al-Mansur al-Dawaniqi turned away from the religious scholars. He was cruel towards them. He showed enmity towards them and knowledge. However, he admired 'Amru b. 'Ubayd, the spiritual leader of the Mu'tazilites. The Abbasid kings also respected and honored Ahmed b. Abï~ Dawud, the second leader of the Mu'tazilites. Concerning him al-Mu'tasim said: "By Allah, we adorn with the like of this (Ahmed), rejoice at his nearness. He is loyal to us."[۵] Al-Mu'tasim visited Ahmed when he became ill. But he visited none of his brothers and his relatives. When he was asked about his visit to

Ahmed, he replied: "Of course, I visit this person. For he rewards me and thanks me. He has availed me in my religion and my world."[۶]

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The Italian orientalist, Nilino, and the orientalist, Nisboh, thought that the start of the i‘tizal (retirement) was from a political origin.[٧]

Ahmed Amïn said: "Surely, the boldness of the Mu‘tazilites in criticizing the men was a strong support for the Umayyads. For criticizing and analyzing the opponents and using reason in judgment for them or against them remove, at least, the thought of glorifying ‘Ali, which was spread among the masses of the people."[٨]

However, the Umayyad and the Abbasid governments respected and honored the Mu‘tazilites because of their support to them.

The Mu‘tazilites and the Christians

It is not logical to say that the beliefs of the Christians had an effect on the Mu‘tazilites, and that the beliefs of the Mu‘tazilites were similar to that of the Christians who followed Greek philosophy. Daybu believed in that. In this connection, he said: "There are separate proofs for that a group of the early Moslems, who believed in preference, studied under Christian teachers."[٩] Dr. Nu‘man al-Qadi inclined to that. In this respect, he said: "An Iraqi Christian was the first to talk about fate. The Christian became Moslem, and then he returned to his religion. Ma‘bid al-Jahni and Ghaylan al-Dimashqi learned from him."[١٠] What Dr. al-Qadi has mentioned is not a proof for what he believed in. For the Imams of the members of the House (ahl al-Bayt), peace be on them, were the first to talk about fate. They explained it and supplied proof of what they believed in. Suppose that an Iraqi Christian was the first to speak about doom, this does not mean that the Christian had ideological effects on the Mu‘tazilites. To say the truth, the Christians had no effects on the religious and the philosophical views of the Mu‘tazilites.

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The Fundamental Doctrines

As for the general ideological fundamentals in which the Mu'tazilites believed, they were five basic fundamentals. Whoever adopted them was a Mu'tazilite. Whoever denied one :of them or increased them was not a Mu'tazilite.[۱۱] They are as follows

.Oneness of Allah .۱

The strongest one of the five principles, on which the Mu'tazilites agreed, is tawhï~d, or belief in the oneness and uniqueness of Allah. They said that Allah was not similar to His creatures. They thought Allah was neither body nor accident nor essence, and that neither time nor space encompassed him. They refused everything opposing the Oneness of Allah, the Exalted, and His eternity. They denied that Allah had attributes other than himself.[۱۲] In this respect, they said: "The existence of eternal attributes outside the Self (of Allah) leads to the existence of an eternal thing other than Himself. This requires multiplicity. This is impossible for Him, the Exalted."[۱۳] Moreover, they interpreted the verses that shows apparently the incarnation of Allah. Among these verses is : "The hand of Allah is on their hands." They simplified the explanation, and .supplied wonderful reliable proofs of it

Divine Justice .۲

This is the second doctrine of the fundamental doctrines of their faith. It is Divine Justice. "Allah is not in the least unjust to the servants." He does not wrong them. They had many theological studies about The justice of Allah, the Exalted. Among them are the negation of fate, proving the freedom, will, and preference of man. It is man who finds his acts according to his freedom and his preference. That is because Allah is just and beyond all injustices. Allah does not punish a person whom he forces to perform a certain act. For whoever forces a person to perform a certain act and punishes him is unjust. Hence, Allah is far above injustice. For He, the Exalted, said: "Allah is not in the least unjust to the ".servants." "Allah does not wrong them

.Therefore reward and punishment follow the act. They do not follow anything else

In the Divine Justice, the Mu'tazilites discussed the things that are rationally good or bad. The believed that Allah was just, and that He did only good things to His servants. This urged them to discuss the acts. In this connection, they asked: "Are the acts good in themselves? Or do they acquire their goodness and ugliness through an order from Allah?" They believed that goodness and ugliness were in the things themselves. The thing is not good through an order from Him. Rather, He ordered it to be performed for its goodness. Besides the thing is not ugly through an order from Him. Rather, he forbids it because of its ugliness. For this reason, the Mu'tazilites glorified reason, and opened the [way before its maturity and promotion, as some of the researchers said.[۱۴

Promise and Threat .۳

This is the third doctrine of their fundamental doctrines. It means that Allah is truthful (in fulfilling) His promise and threat on the Day of Judgment. Nothing will change His words. The people of the garden will be driven to the garden through their deeds. The people of the fire will be driven to the fire through their deeds, too. According to this, they denied the intercession (with Allah) for anybody on the Day of Resurrection.[۱۵] Moreover, they .denied the verses and the traditions about it

Rank between two Ranks .۴

This doctrine means that the person who commits the major sin is neither believer nor unbeliever. Rather, he is a sinner. Hence, they regarded transgression as a third independent rank from belief and unbelief. They regarded it between them. Wasil b. Ata' decided that when he said: "Belief is good qualities. When they come together, the person is called believer. It is the name of praise. The sinner has not gathered good qualities. He is not worthy of the name of praise. Therefore, he is neither believer nor unbeliever. That is because the shahada and all good deeds are found in him. There is no way to deny them. However, if he leaves the world and insists on the major sin without repentance, he will be among those who will be immortal in the fire."[۱۶] 'Amru b. 'Ubayd followed Wasil in that. Al-Hasan al-Basri also followed them in that. Noteworthy, he had insisted on that the [person who committed a major sin was a sinner believer.[۱۷

Enjoining Good and Forbidding Evil .٥

This is the fifth doctrine of their fundamental doctrines. They thought that it was incumbent on every Moslem to enjoin good and to forbid evil with the sword. They called that jihad (armed struggle). If they were unable to carry that out with the sword, they had to use other than it. They had no difference in resisting both the unbelievers and the sinners.[١٨] However, the Mu‘tazilites did not use this doctrine against the Umayyads who .deviated from Islam and abased the Moslems and forced them to follow what they hated

These are the fundamentals doctrines of the Mu‘tazilites. They have many important .scientific branches. They have been mentioned in the theological books

The Shï~‘a and the Mu‘tazilites

Some orientalists said that the Shï~‘a quoted many of their theological beliefs from the Mu‘tazilites, and that they constituted intellectual unity. Among them is Coldzihr, who said: “I‘tizal or retirement has been firmly established in the books of the Shï~‘a till this day of ours. So, it is a grievous mistake, whether from the viewpoint of religious history or literary history, to say that no material trace has remained for i‘tizal or retirement after the decisive victory which the Ash‘arite beliefs won. The Shï~‘a have many ideological books to which they resort and to follow their examples. They are standing proof that refutes this claim. We may regard the Shï~‘ite ideological books as the books of the [Mu‘tazilites.”[١٩

Among those who held this view is Adam Mitiz, who said: “The Shï~‘a had no private theological doctrine in the forth century A. H. Hence, they quoted the fundamentals and styles of theology from the Mu‘tazilites. Ibn Babawayh al-Qummi, the greatest Shï~‘ite scholar in the forth century A. H., followed in his book ‘Ilal al-Sharaiy‘ the method of the Mu‘tazilites. As for the faith and doctrine, the Shï~‘a are the inheritors of the Mu‘tazilites.”[٢٠] This view has no scientific originality. However, the Shï~‘a have not relied on any Islamic sect. For the Imams of the members of the House (ahl al-Bayt), peace be on them, supplied them with rich abilities about theological studies and the like. They were the first to open the door to this science. Besides they were the foremost to discuss the researches of Divine oneness, and the like. For example, Nahjj al-Balagh of Imam ‘Ali, the Commander of the Faithful, peace be on him, is full of wonderful sermons that praise

the Greatness of the Creator and consider Him too exalted for the attributes of creatures. Al-Sahï~fa al-Sajjadiyah of the great Imam Zayn al-'Abidïn, peace be on him, is rich in these researches. Many traditions were reported on the authority of the Imams of guidance, peace be on them. In the traditions, the Imam refuted atheists and the like. All that supplies proof that the Shï~'a were the first to study theology. So, how do they rely on the Mu'tazilites? Shaykh al-Mufï~d said: "No Shï~'ite theologian jurist has taken theology from the Mu'tazilites."[٢١]

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Dr. 'Urfan 'Abd al-Hamï~d said: "As for the scholars of the Shï~'a in the past and present, they denied the claim of quotation and imitation and refuted those who believed in them. In my opinion, that is natural logical and necessary matter for those who believe in the Imami doctrine, which says that the general skeleton of the Shï~'ite teachings stands on the traditions reported on the authority of the infallible Imam. So, the text of the doctrine requires dismissing every possibility of the outside effects. Rather, it denies them. For the Shï~'ite doctrine is an intellectual unity standing by itself and is taken from the teachings of the Imam."[٢٢]

Generally accepted Matters

The Shï~'a and the Mu'tazilites agreed on some matters from the five fundamental doctrines such as Divine Justice. Imam Kashif al-Ghita' said: "What makes the Mu'tazilites similar to the Shï~'a is their view: Among the attributes of Him, the Exalted, is justice which the Ash'arites deny. On this stands the matter of rational goodness and ugliness in which the Imamis and the Mu'tazilites believe, and which the Ash'arites also deny. For this reason, the two parties are called the 'adliyah (the ones who believe in Divine Justice).[٢٣]

Generally unaccepted Matters

The Shï~'a disagreed radically with the Mu'tazilites on many matters. The following is some of them:

١. The Imamate of the Mafdul

The Mu'tazilites said that it was permitted to follow the Imamate of the mafdul (the less excellent) and to prefer him to the fadil (the most excellent). However, the Shï~'a refused that thoroughly, and regarded it as disobedience to thinking and deviation from the Koran, which refuses to make them equal. Allah, the Exalted, said: "Are those who know and those who do not know equal?" The Shï~'a think that all the crisis from which the community suffered resulted from preferring the mafdul (the less excellent) to the fadil (the most excellent). However, the Prophet, may Allah bless him and his family, nominated the best one of his family and his companions, Imam 'Ali, the Commander of the Faithful, peace be on him, to be his successor. He took the pledge of allegiance to him at Ghadï~r Khum. However, the political ambitions moved the people to remove him from

the caliphate and to nominate a person other than him. This led to bad effects on the .community throughout history

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However, this sensitive point is among the basic differences between the Shï~‘a and the Mu‘tazilites.

٢. Intercession.

The Mu‘tazilites said that none of the friends of Allah had the right to intercede with him for any person. Allah will reward man due to his act. If his acts were good, he would get good. If they were evil, he would get evil. The intercession of anybody would not avail him. The Shï~‘a opposed that. They thought that the friends of Allah, such as the pure Imams, will have the right to intercede with Allah on the Day of Judgment. That is to show their outstanding qualities and their excellent position with Allah. If they had no right to intercede with Allah, then what would distinguish them from other people on that day?

These are some of the differences between the Shï~‘a and the Mu‘tazilites. Violent debates occurred between the leading figures of the Shï~‘a and of the Mu‘tazilites.

Imam al-Baqir and the Leaders of the Mu‘tazilites

The main leaders of the Mu‘tazilites met Imam Abu Ja‘far (al-Baqir), peace be on him. They debated with him. They are as follows:

١. Al-Hasan al-Basri

Al-Hasan al-Basri went to Medina (Yathrib). He met Imam Abu Ja‘far (al-Baqir), peace be on him, and said to him:

- I have come to ask you about certain matters from the Book of Allah.

- Are you not the jurist of the people of Basrah?

- It may be said so.

- Is there a person in Basrah to learn from?

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.No –

?Do all the people of Basrah learn from you –

.Yes –

You have assumed a great affair. I have heard something concerning you. I do not know – .whether it is right or wrong

?What is it –

.They said that you said: Allah created the servants and entrusted their affairs to them –

Al-Hasan al-Basri bowed his head. He was unable to answer the Imam. So, the Imam :asked him

Do you know him to whom Allah said in His Book: "You are safe." Is there fear for him ?after the words from Him

.No –

I will present a verse for you. I will end addressing you. I think that you will give it – .another meaning. If you did that, you would destroy yourself and others

?What is it –

Do you know what Allah meant when he said: "And We made between them and the – towns which We had blessed (other) towns to be easily seen, and We apportioned the journey therein: Travel through them nights and days, secure."[۲۴] I heard that you gave ".the people a legal opinion when you said: "It is Mecca

.Yes," replied al-Hasan al-Basri"

The Imam supplied proof of explaining the verse. So, al-Hasan was unable to answer him. Then, the Imam prevented him from embracing authorization. He told him that [authorization was invalid.[۲۵

.Imam al-Baqir refuted al-Hasan al-Basri .۲

Uthman al-‘Ama came to Imam Abu Ja‘far (al-Baqir), peace be on him, and said to him:’ [Al-Hasan al-Basri said:] “The fire will hurt the stomachs of the persons who conceal knowledge.” The Imam denied that and said: “Therefore, the believer of the family of Pharaoh will perish. Allah praised him for that. Knowledge has been concealed since Allah, the Great and Almighty, sent Noah. Let al-Hasan go to the right and left. By Allah, he will not find knowledge in anywhere except here.” He pointed to his holy chest.[۲۶]

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Imam al-Baqir and ‘Amru bin ‘Ubayd .٣

Amru b. ‘Ubayd was the spiritual leader of the Mu‘tazilites. Al-Mansur al-Dawaniqi’ respected and honored him.[٢٧] He came to visit Imam Abu Ja‘far (al-Baqir), peace be on him, to test him with questions. He said: “May I be your ransom, what is the meaning of the words of Him, the Exalted: Do not those who disbelieve realize that the heavens and the earth were rataq and We made them fitq? [٢٨] What is this rataq and this fitq? “The heaven was rataq (means) that no rain came down from it,” answered Imam Abu Ja‘far, “.peace be on him, “and the earth was fitq (means) that no plants came out of it

.Amru stopped. He could not find any opposition. He went away but then came back’

May I be your ransom,” he said, “tell me of the words of Him, the Most High: On” ?“whomsoever My anger alights, he fall (to disaster.)[٢٩] What is the anger of Allah

The anger of Allah is His punishment,” replied Abu Ja‘far, peace be on him, “Whoever” [thinks that anything changes Allah is an unbeliever.”[٣٠

The Murji'a

The Murji'a appeared on the Islamic arena during Umayyad era. They played a dangerous role in formulating the political events at those times. They supported and defended the Umayyad government. It is necessary for us to give an outline about them and to explain the attitude of Imam Abu Ja‘far (al-Baqir), peace be on him, towards them. :That is as follows

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The Meaning of the Murji'a .۱

The researchers differed over the meaning of the Murji'a. For they differed over understanding the word from which the Murji'a was derived. The following is some of :their views

A. Some of them thought that the word murji'a was derived from the verb arja'a, which means he gives (someone) time and delays (him). They were called the Murji'a, for they postponed the affair of those who disagreed on the caliphate to the Day of Judgment. [They did not judge any of them.[۳۱

B. Some of them thought that the Murji'a was derived from the verb arja'a, meaning hope. For they did not decide that the one who committed a major sin would be from the people of the fire or from the people of the garden. Rather, they postponed the decision concerning him to the Day of Judgment. With that they gave hope for forgiveness. In [other words, they hoped that Allah would forgive every Moslem.[۳۲

C. It was said that they were called the Murji'a, for they thought that the heart and the tongue confirmed faith, and that they delayed act.[۳۳] They thought that Allah would save the believers because of their hearty faith, though they did not pray and fast. With this they advanced faith and postponed act. Ahmed Amïn favored the first view.[۳۴] Yankilson [favored the second view.[۳۵

The Growth of the Murji'a

We firmly believe that the Umayyads ordered this sect to formed. Then they spread its beliefs among the people. For this sect regarded as legal the caliphate of the Umayyads. Meanwhile, it said that Allah would decide on the Day of Judgment the grievous events .which the Umayyads made, and that no one had the right to criticize their acts

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The Murji'a was formed for political reasons. The main leaders of the Murji'a obeyed the Umayyad and the Abbasid kings. Al-Ma'mu~n said: "Al-Irja~' or postponement is the religion of the kings."[۳۶] This sect did not oppose the ugly deeds of the Umayyad kings. .So, it deviated from the true Islam

Shawqi Dayf said: "The views of the Murji'a served the Umayyad house. The Shï~'a and other pious people thought that this house deviated from religion. So, they thought that the Moslems had to replace it with the 'Alid House. The Murji'a disagreed with the Shï~'a on this opinion. For they did not want to prefer Moslem to Moslem. They did not want to judge any person with piety or without piety. It was enough for the Moslem to be Moslem. [No one had the right to judge his act.[۳۷

Ukhuda~bakhsh said: "The Murji'a made an agreement with the Umayyad government [for livelihood."[۳۸

The Murji'a was among the hirelings of the ruling authorities at that time. They played a positive role in supporting the Umayyad and justifying its policy standing on oppression .and tyranny

The Shï~'a and the Murji'a

There was an intense disagreement between the Shï~'a and the Murji'a. For they differed over the succession after the Prophet, may Allah bless him and his family. The Shï~'a thought that Imam 'Ali, the Commander of the Faithful, peace be on him, was the direct successor after the Prophet. Besides they thought that the Umayyad government was illegal, and that the Moslems had to destroy it. However, the Murji'a thought that the Umayyad government was legal, and that no one had the right to revolt against it. There was a strong conflict between the two sects. For the Shï~'a vexed the Murji'a when they mentioned 'Ali, peace be on him, in their clubs and assemblies. In this connection, a :Shï~'ite poet said

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,If you are pleased to see the Murji'a die with their illness before their death

then renew mentioning ‘Ali's name before them, and bless the Prophet, and the members [of his house.[٣٩

The Shï~‘a criticized the Murji'a for preferring the caliphs to Imam ‘Ali, the Commander of .the Faithful, peace be on him. They regarded them as narrow-minded

Muharib b. Dithar al-Hadhli, main leader of the Murji'a, tried to refute the Shï~‘a in a [poem.[۴٠] Mansu~r al-Nimri, a Shï~‘ite poet, answered him in a poem, too.[۴١

The Shï~‘a criticized and mocked the Murji'a for postponing Imam ‘Ali, the Commander of the Faithful, peace be on him, and making equal between him and ‘Uthman and [Mu‘a~wiya and the Kharijites. Al-Sayyid al-Himyari refuted their views in a poem.[۴٢

Grimar's Claims

Grimar thought that there were relationships between the principles of the Murji'a and the teachings of the eastern church. He tried to show that through the beliefs of the Murji'a, which said that the sinners would not be abiding in the fire. This is in what the fathers of the eastern church oppose the western church. He also thought the calm belief of the Murji'a agreed with the teachings Yohanna al-Dimashqi, who was busy doing religious studies when the Murji'a appeared, and who was very famous in the capital of the Umayyad caliphs. Moreover, Grimar underlined that the beliefs of the Murji'a had [close ties with the religious philosophy of the eastern church.[۴٣

As for this view, it is very weak. For the theological studies prospered in early time in Islam. No study of them was taken from Christianity or the like. Dr. Yousif Khulayf said: “I think that the irja' or postponement, such as asceticism, was not Christian in growth and tendency. Rather, it was Islamic in growth and tendency. This does not mean that Christianity had no effect on it and supplied it with some of its trends. However, it has [clear Islamic qualities.[۴۴

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The Definition of Faith

The Murji'a believed that faith was certitude by the heart, and that words and deeds were not important. If man believed (in Allah) with his heart, then he was a believing Moslem. That did not depend on his prayers, his fasting, and his pilgrimage (to Mecca). These religious duties were not important. With that they opposed the Mu'tazilites, who thought the one who committed a major sin was neither a believer nor unbeliever. Rather, he was in a rank between the two ranks. They also opposed the Kharijites, who said that the one who committed a major sin was an unbeliever. In this connection, these words of them are famous: "No sin harms belief. No obedience avails unbelief."[۴۵] So, they said that the Christians and the Jews were unbelievers. They took care of them and did not want to hurt their feelings. For the Umayyad palace was full of the Christians and the Jews who occupied high offices in the Umayyad state.[۴۶]

Imam al-Baqir and 'Amru al-Masir

Amru b. Qays al-Masir believed in the irja' or postponement. He and a companions of his' went to Imam Abu Ja'far (al-Baqir), peace be on him. He said to the Imam: "We do not dismiss our followers from faith because of sins." The Imam refuted his corrupt claims, saying: "O Son of Qays, Allah's Apostle, may Allah bless him and his family, said: 'The believer does not commit fornication nor does he steal.' You and you friend go wherever you wish."[۴۷] The Murji'a limited faith in this way that opposed the traditions reported on the authority of the Prophet, may Allah bless him and his family. For the person who believes in Allah and the hereafter does not commit fornication nor does he steal. Rather it is the unbeliever who commits such sins. Faith prevents the soul from committing sin. Therefore, whoever commits sins has no faith.

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'Abu Hanï~fa and the Irja

Some sources mentioned that Abu Hanï~fa believed in the irja' or postponement, and that his religious school stood on it.[۴۸] Mohammed b. 'Amru said: [I heard Abu Mishir say:] "Abu Hanï~ was the head of the Murji'a." 'Amr b. Sumayd said: [I heard my grandfather :say: I said to Abu Yousif]

– ?Was Abu Hanï~ from the Murji'a

– .Yes

– ?Was he a Jahami

– .Yes

– ?Why did you keep silent

– [Abu Hanï~ was a teacher. We accepted his good words and left his ugly words.[۴۹

This accusation caused Abu Hanï~fa many slanders. Some ruling circles launched a bitter .slanderous campaign. However, we are not sure of such an accusation

The Kharijites

The sect of Kharijites were one of the oldest revolutionary sects that appeared on the arena of the political life in Islam. It appeared when Mu'awiya was defeated and was about to escape. Hence, he resorted to raising copies of the Koran asking Imam 'Ali to use it as a referee. As the Kharijites had no political and social awareness they hurried to the Imam and asked him to accept that. The Imam told them that it was a military trick, that the Umayyads did not believe in the Koran, and that they did not respect Allah. However, the Kharijites disobeyed him. They unanimously agreed on that they would remove him or stop the war operations. Then they drew their swords in his face. Meanwhile, the vanguards of the Imam's army headed by the great commander, Malik al-Ashtar, was about to win victory and capture Mu'awiya b. Abï~ Sufyan. So, a discord was about to occur among the army of the Imam. Thus, the Imam responded to them and ordered the battle to be stopped. Then, the document of arbitration was written between the two sides. Noteworthy, the document did not state that 'Ali was the Commander of the

Faithful. Afterwards, the stupid Kharijites understood that they followed a plain error, and that the Umayyads deceived them when they raised copies of the Koran. Hence, the refused the arbitration. They were so displeased with it that they asked the Imam to announce his repentance and to go on the battle. However, the Imam refused to accept this weak view from them. He was not ready to violate the truce and to announce his repentance. Rather, it was they who committed such a sin when they disobeyed the ".Imam and shouted: "No one has the right to rule except Allah

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These words were their official motto. When Imam ‘Ali, peace be on him, heard these words, he said: “They are true words, but they want to achieve falsehood through them.” However, the rule was for the sword not for Allah. They illegally spread killing among the people. They also spread corruption in the earth. Imam ‘Ali spared no effort to convince them of their corrupt, but all his efforts were in vein. They insisted on aggression and error. The Imam was forced to fight against them. Thus, the Battle of al-Nahrwan took place. Most of the Kharijites were killed at that battle. Shame and dishonor accompanied them. Their blood was shed while they were in plain error. Moslems were indignant with [them. The poets satirized them. Among them was al-Kumayt.[۵۰

Their blood was shed, for they fought against the truth and wanted to enliven falsehood. [This is what Sayyid Hayder showed in his poems.[۵۱

Imam ‘Ali, the Commander of the Faithful, peace be on him, uprooted them at the Battle of al-Nahrwan. He killed their main leaders. However, some of them escaped. Hence, they began to proclaim their beliefs that summoned the people to mutiny against the standing rule. They led many bloody revolutions in the Islamic countries. Many people .were killed during those revolutions. The historians have mentioned them in details

Their Religious Views

The Kharijites stood alone in their views that deviated from Allah's book and the Sunna of :his Prophet. The following is some of their views

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They regarded as unbelievers Imam ‘Ali, peace be on him, Mu‘awiya, the two .۱ arbitrators (‘Amru b. al-‘As and Abu Musa al-Ash‘ari), and the Companions of the Camel .((‘A'isha, Talha, and al-Zubayr

They regarded as unbelievers those who committed major sins. They decided that such .۲ .sinners would be immortal in the fire

They said that it was permitted for the non-Qurayshi persons to be caliphs. With that .۳ they opposed all the Sunnis who unanimously agreed on that the caliph should be from Quraysh. They (the Kharijites), said that the Imam should not be appointed through nomination and designation. With that they opposed the Shï~‘a who believed in the nomination (of the Imam). Moreover, they said that it was possible for the world to remain without an Imam. If the world was in need of an Imam, then the slave, the free, the Egyptian, and the like had the right to be caliph.[۵۲] They had other views the books of .the sects and the like have mentioned them

’Imam al-Baqir and Nafi

Nafi‘ al-Azraq, one of the main leaders of the Kharijites, came to Imam Abu Ja‘far (al-Baqir), peace be on him, and questioned him about some religious matters. When he had finished his questions, the Imam said to him: “Say to these rebels (the Kharijites), with what did you regarded as lawful the separation from the Commander of the Faithful, peace be on him? Had you not shed your blood before him to obey him and to approach Allah through supporting him? They will say to you: He (Imam ‘Ali) had appointed an arbitrator in the religion of Allah. Say to them: Allah had also chosen two persons from his creatures (to be arbitrators). That was when He said: And if you fear a breach between the two (the man and the woman), then appoint an arbitrator from his family and an arbitrator from her family. If they both desire an agreement, Allah will effect harmony between them.[۵۳] Allah's Apostle, may Allah bless him and his family, appointed Sa‘d b. Ma‘adh as an arbitrator between himself and the Banu Qurayza. So, Sa‘d decided between them according to the words of Allah, the Great and Almighty. Did you not know that the Commander of the Faithful ordered the two arbitrators to decide according to the Koran and not to exceed it? He stipulated that he should refuse the judgments contrary to the Koran. The Kharijites asked Imam ‘Ali: Whom have appointed as an

arbitrator over you? He replied: I have not appointed a creature as an arbitrator (over me). Rather, I have appointed the Book of Allah as an arbitrator.”

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Nafi' admired the words of Imam al-Baqir, peace be on him. Then he said: "I have never heard such words before. They are true, Allah willing."[۵۴]

Imam Abu Ja'far (al-Baqir), peace be on him, had other debates with the Kharijites on The Oneness of Allah. We will mention them when we talk about the atheist views that invaded the Moslem countries at that time.

The Shï~'a

I want to be sincere to the truth when I will talk about the Shï~'a. I also want to be neutral when I will speak of their beliefs. For the Shï~'a has suffered until now from baseless accusations. That is as follows:

The Meaning of the Shï~'a

In Arabic the Shï~'a means the followers or the supporters. Then this name (the Shï~'a) has included all those who follow and support Imam 'Ali, peace be on him, and the members of his house. So, this name concerned them.[۵۵] Shaykh al-Mufï~d said: "In Arabic, Shi'ism means to follow and obey sincerely the followed one. Allah, the Great and Almighty said: The one who was of his followers (Shï~'a) asked him for help against the one who was of his enemies.[۵۶] So, He distinguished between them according to following and enmity. The reason for Shi'ism (following) to one of them is obedience as it is in this clear verse. When the definite article the is added to the word shï~'a, then the word refers to the followers of the Commander of the Faithful, the blessings of Allah be on him and his family."[۵۷]

The word Shï~‘a refers to those who believe in the Imamate of the Commander of the Faithful and his succession after the Prophet, may Allah bless him and his family. They have unanimously agreed on that the Prophet, may Allah bless him and his family, .entrusted succession to the Commander of the Faithful, peace be on him

The Beginning of Shi‘ism

We firmly believe that it was the Prophet, may Allah bless him and his family, who started Shi‘ism. That was when he addressed Imam ‘Ali, saying: “O ‘Ali, you and your followers [(Shï~‘a) will come to me very thirsty at the (sacred) waters (of Heaven).”[۵۸

Imam Kashif al-Ghita' said: “The leader of the Islamic law (the Prophet) was the first to plant the seed of Shi‘ism in the field of Islam. Namely the seed of Shi‘ism was put [alongside the seed of Islam.”[۵۹

Al-Noubakhti said: “The Shï~‘a was the first of the sects. It was the sect of ‘Ali b. Abï~ Talib. It was called the Shï~‘a of ‘Ali at the time of the Prophet, may Allah bless him and his family, and after him. They (the Shï~‘a) were known for their obedience to him and [their belief in his Imamate.”[۶۰

Shaykh Mohammed al-Husayn al-Mudafar said: “Shi‘ism started on the day when the great savor, Mohammed, the blessing of Allah be on him, called at the top of his voice: There is no god but Allah. When these words of Him: Tell your close relatives, came down to the Prophet, he gathered the Banu Hashim and asked them: ‘Which of you will be my brother, my inheritor, my trustee, and my successor among you after me?’ None of them answered. So, the Prophet said: ‘This is my brother, my trustee, my helper, my inheritor, and my successor among you after me. Listen to him and obey him.’ The summons of the leader of the message to follow Abu al-Hasan (Imam ‘Ali) was side by side with the summons to the twofold testimony. Then Abu Dharr al-Ghifari was among the followers “.(Shï~‘ites) of ‘Ali, peace be on him

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In Khitat al-Sham[۶۱], Mohammed Kurd 'Ali said: "A group of the main companions were known for their following 'Ali at the time of Allah's Apostle. Among them was Salmam al-Farsi, who said: 'We pledged allegiance to Allah's Apostle, may Allah bless him and his family, to be sincere to the Moslems and to follow and obey 'Ali b. Abï~ Talib, peace be on him.' Among them was Abu Sa'ï~d al-Khudari, who said: 'He (the Prophet) ordered the people (to perform) five (duties). However, they performed four (duties), and left one (duty). When he was asked about the four (duties), he replied: (They are) the prayers, zakat (alms), fasting the month of Ramadan, and the pilgrimage (to Mecca).' Then he was asked about the one (duty) which they left, he answered: (It was) the succession of 'Ali b. [Abï~ Talib (to authority)."[۶۲

Shi'ism started at the time of the great Prophet, may Allah bless him and his family. Thus, it was he who put its fundamentals. That was when he nominated the Commander of the Faithful, peace be on him, as successor after him. There are many proofs for that. The :following is some of them

The Prophet, may Allah bless him and his family, was the leader of a message and .۱ summons. He came to free and save all the world. He spared no effort to carry out the message of his Lord. He plunged into fears. He was engaged in battles. He suffered from many persecutions from which no social reformer in the earth suffered. So, was it possible for him to leave the authorities in chaos after him? Was it possible for him to ignore the affairs of the succession on which the fate of his community depended? Surely, the Prophet, may Allah bless him and his family, took care of the succession after him. Hence, he designated the Commander of the Faithful, peace be on him, as successor after him. With that he wanted to protected his community from division and discord. He wanted to preserve its interests. Moreover, he wanted his community to go on conveying .his brilliant message to all the people

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The leadership of the community was in need of outstanding qualities. All these . ۲ outstanding qualities came to gather in the Commander of the Faithful, peace be on him. He was the most knowledgeable of all the people in the affairs of the Islam message. He was the gate of the city of knowledge of the Prophet, may Allah bless him and his family. He was the most knowledgeable of the community in giving legal decisions. He was the most ascetic of all the people. For he renounced all the pleasures of life, and he divorced his world three times. Moreover, he was the most just of all the people. So, was it possible for the Prophet, may Allah bless him and his family, to ignore this Imam who had these ?outstanding qualities

Many traditions were reported on the authority of the Prophet, may Allah bless him and .۳ his family, concerning the Commander of the Faithful, peace be on him. All the Moslems have narrated the traditions and underlined that they are authentic. Among these traditions are: the tradition of the grilled bird, the tradition of the house, the tradition of al-Ghadï~r, the tradition of al-Thaqalayn, the tradition of the boat, and the like. All these traditions and the like have mentioned the outstanding qualities of Abu al-Husayn (Imam 'Ali), peace be on him. Whoever considers carefully these traditions understands why the Prophet, may Allah bless him and his family, appointed the Commander of the Faithful, .peace be on him, as successor after him

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Imam 'Ali, peace be on him, refrained from pledging allegiance to Abu Bakr. The main .۴ Companions (of the Prophet) also refrained from pledging allegiance to him. Among them were Abu Dharr, 'Ammar b. Yasir, Salman al-Farisi, Khalid b. Sa'ï~d, and the like. They told him that Imam 'Ali was the worthier of him of the position of Allah's Apostle, may Allah bless him and his family. Khalid b. Sa'ï~d said to Imam 'Ali: "We will pledge allegiance to [you. By Allah, none of the people is worthier than you of the position of Mohammed."[۶۳

Fatima the chaste, daughter of Allah's Apostle, may Allah bless him and his family, was indignant with Abu Bakr. That was when he occupied the office and position of the Commander of the Faithful, peace be on him. She made a famous speech. In the speech she summoned (the Moslems) to revolt against the government of Abu Bakr. For she, peace be on her, was sure of that her father appointed Imam 'Ali, peace be on him, as successor after him. The historians said that Fatima asked Imam 'Ali to bury her in the .darkness of night, and that Abu Bakr and 'Umar should not attend her funeral

All the Moslem figures knew that Imam 'Ali, peace be on him, was the testamentary .۵ trustee of the Prophet, may Allah bless him and his family. Among them were Khuzayma b. Thabit, the man with two testimonies, 'Abd al-Rahman b. Ju'ayl, 'Abd Allah b. Abu Sufyan b. al-Harth b. 'Abd al-Mutalib, Hijr b. 'Adi al-Kindi, al-Ash'ath b. Qays al-Kindi, al-[Nu'man b. 'Ajlan, al-Fadl b. Abbas, and Hassan b. Thabit.[۶۴

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'The Fable of 'Abd Allah b. Saba

Some spiteful persons have attributed Shi'ism to 'Abd Allah b. Saba'. They said: "It was 'Abd Allah b. Saba' who founded Shi'ism. He created its fundamentals and propagated :them." The following is some of them

Al-Malti .۱

Al-Malti was one of those who believed in this fable. He said: "'Abd Allah b. Saba' founded Shi'ism."[۶۵] Moreover, he accused all the Shï~'ite sects of unbelief. However, he did not supply any proof of what he mentioned. Rather, he regarded his view as axiomatic. .However, his view is among the views that have no importance in the scientific studies

Al-Nashshar .۲

Dr. al-Nashshar was one of those who harbored malice against the members of the House (ahl al-Bayt), peace be on them, and hated their followers. In this connection, he said: "The Jews were the real founders of the excessive Shï~'ite faith. Some of their scholars adopted Islam. Then they came to the Islamic world. They made use of removing 'Ali from the caliphate through the idea of the infallible Imam or the seal of the trustees. Islamic belief books have unanimously agreed on that it was 'Abd Allah b. Saba', who was the first to summon (the people) to the idea of holiness which was ascribed to 'Ali, was a Jew before Islam." The Dr. added: "Surely, this idea did not appear at the time of Abu Bakr and 'Umar. Rather, it appeared during the caliphate of 'Uthman at the hand of 'Abd Allah b. Saba'. It was among the hidden trends that intended to destroy the [Islamic world."[۶۶

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Shaykh Abu Zahra .٣

Shaykh Abu Zahra was among those who believed in this fable. In this respect he said: "The greatest tyrant, 'Abd Allah b. Saba', was the first to summon (the people) to believe in the authority and trusteeship of 'Ali and the return of the Prophet, may Allah bless him and his family. The Shï~'ite doctrine grew during those discords."[٦٧]

These views are among the farces of human intellect. They have branded their owners with infamy. For they have slandered the greatest Islamic sect that take care of the rights of the persecuted, raise the banner of human dignity, and records laudable deeds for Islam and Moslems. Imam 'Ali, the Commander of the Faithful, peace be on him, and the leading members of his children headed this sect. The main Moslem figures joined this sect. Among them were 'Ammar b. Yasir, Abu Dharr, Salman al-Farsi, Hijr b. 'Adï~, and the like. They enlighten the intellectual life in Islam. So, why do the people accuse the Shï~'ite sect of that 'Abd Allah b. Saba' was the first to form it? However, some researchers said that 'Abd Allah b. Saba' was a baseless, fabricated, imaginary person.[٦٨]

One of the orientalists doubted intellectually the existence of 'Abd Allah b. Saba'. Namely he doubted his effect on the Shï~'ite doctrine. In this connection he said: "However, the modern research has shown that this is an anticipation for the events and a picture with which it was acted in the past. The traditionalists of the second century A.H. imagined it from their prevailing circumstances and ideas at that time."

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After studying the sources critically, Filhauzin Fred Linder said: "The next generation ".'fabricated the plot and the summons and ascribed them to 'Abd Allah b. Saba

Kaitani said: "The Arab scholar could not imagine such a plot with such thinking and organization. For, in ۳۵ A. H., he was known for his tribal regime standing on the paternal [authority. However, it reflects clearly the circumstances of the first Abbasid age."[۶۹

Dr. Taha Husayn said: "The talk of 'Abd Allah b. Saba' was fabricated. It was created at the time when there were arguments between the Shï~'a and other Islamic sects. The opponents of the Shï~'ites wanted to insert a Jewish element in the fundamentals of this [doctrine to plot against them (the Shï~'ites) and to defame them."[۷۰

However, the fable of 'Abd Allah b. Saba' was fabricated to defame and slander the Shï~'a. Moreover, there is no relation between the Shï~'a and 'Abd Allah b. Saba' and the .persons who deviated from the truth

The Shï~'a and Excessiveness

The Shï~'a has been unjustly accused of excessiveness towards their Imams. However, .they are innocent of this accusation. We must mention a brief talk about that

The Meaning of Excessiveness

As for the meaning of excessiveness, it is that the pure Imams, peace be on them, are ascribed to divinity. Some of the excessive persons said that 'Ali, peace be on him, was .the son of Allah

:In satirizing them, Sayyid al-Himyari said

.They) are the people who have gone too far in loving 'Ali)

!Woe unto them

.They say: He (‘Ali) is the son of Allah. Great is our Creator

[He has neither son nor father.[٧١

Al-Mufï~d b. Sa‘ï~d said to Imam Abu Ja‘far (al-Baqir), peace be on him, “Confess that. you know the unseen so that I might come to you to Iraq.” However, the Imam, peace be on him, scolded and dismissed him. Then, al-Mufï~d went to Imam Ja‘far al-Sadiq, peace be on him, and said to him as he said to his father. Hence, the Imam said: “I seek [protection in Allah.”[٧٢

.The Shï~‘a have renounced the Excessive

The Shï~‘a have denounced the excessive . They do not numbered them from the Moslem sects. They regard them as unbelievers. It was reported on the authority of Imam al-Sadiq, peace be on him, who said to Razzam: “Say to the excessive ones: Turn to Allah in repentance. For you are sinners, unbelievers, and polytheists.” Concerning ‘Abd Allah b. Saba’, he, peace be on him, said: “May Allah curse ‘Abd Allah b. Saba’. He accused the Commander of the Faithful of divinity. By Allah, the Commander of the Faithful worshipped Allah willingly. Woe unto those who ascribe fabrications to us. When I mention ‘Abd Allah b. Saba’, every hair in my body stands. He said a great affair. What is wrong with him. May Allah curse him. By Allah ‘Ali was a righteous servant. He did not get the dignity from Allah but through the obedience to Allah and His Apostle. Allah's Apostle, may Allah bless him and his family, did not get the dignity from Allah but through the [obedience to Him.”[٧٣

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Kathï~r al-Nawa said: [I heard Abu Ja'far (al-Baqir), peace be on him, say:] "Allah and His Apostle have renounced al-Mughï~ra b. Sa'ï~d and Banan b. Sam'an. For they have [ascribed fabrications to us, the ahl al-Bayt."[٧۴

The Shï~'ite jurists have unanimously agreed on that the excessive are impure. They treat them as they treat the unbelievers. For example, the Moslem woman is not .permitted to marry from them and the Moslem man is not permitted to marry from them

Imam Shaykh Mohammed al-Husayn Al Kashif al-Ghita' said: "As for the Shï~'a, they ".renounce those sects

As for the Imami Shï~'ites in Afghanistan, Iran, Iraq, India, Syria, and the like, they regard .the excessive as unbelievers

The Shï~'ite View concerning the Imams

As for the Shï~'ite view of the Imams, peace be on them, it is moderate. There is neither extremism nor excessiveness in love for them. The Shï~'a believe that the Imams are the honored servants of Allah. They say nothing contrary to Allah's words. They act according His orders. They are the people of the remembrance. They are the successors. The are the abiding ones of Allah in His earth. They are the best of His creatures. They are the .containers of His knowledge. Allah protected and purified them completely from sins

Their Leader, the Commander of the Faithful, peace be on him, described them, saying: "They are the life of knowledge and death of ignorance. Their clemency tells you of their knowledge, their outward of their inward, and their silence of their wise thinking. They do not oppose right nor do they differ with each other over it. They are the pillars of Islam and asylums of protection. With them right has returned to its position and wrong has left its place and its tongue is severed from its root. They have understood religion attentively and carefully, not by mere heresy or from narrators. For the narrators of knowledge are [many but its understanders are few."[٧۵

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:The poet of Islam, al-Kumayt, described them, saying

,However, my hidden and manifest love is for the Hashimites

,who are the best of all people, who are near to generosity

who are far from oppression

,who are right when the people are wrong

,who has established the rules of Islam

,who are the sufficient defenders when the war breaks out

,who are the rain when drought hits the people

,who are the shelter for the orphans' mothers

[who are the sufficient leaders in all conditions.[٧۶

The Love of the Shï~'a for the Imams

The hearts of the Shï~'a are full of love for the members of the House (ahl al-Bayt), peace be on them. They think that such love is among the important religious duties. For many verses and traditions urge them to do that. Among them are: the Verse of Love, the tradition of al-Thaqalayn, the tradition of the boat, and the like. The Shï~'a has believed in such love since the beginning of their history. For example, Abu al-Aswad al-Du'ali answered those who blamed him for his love for the members of the House (ahl al-Bayt), :peace be on them, saying

Do you blame me for the love for the

?of Mohammed

!May a stone be in your mouth

I do not worry) whether you leave your)

.(blame or increase (it

Whoever does not cling to love for them

should confess the love for the one who

[is not rightly-guided.[۷۷

Some people criticized Abu al-Aswad for his love for the members of the House. So, he :answered them with these lines of poetry

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.I love very much Mohammed, Abbas, Hamza, the trustee (Imam 'Ali), and Ja'far

.They are the children of the uncle of the Prophet

[They are the most lovable with me of all the people.[٧٨

Some people blamed 'Abd Allah b. Kuthayr al-Sahmi for his love for the members of the House. They regarded his love for them as sin. Hence, he answered them with these lines :of poetry, saying

?Is it regarded as sin that I love them

[Rather, love for them is an expiatory gift.[٧٩

Harb b. al-Mudhir b. al-Jarud was satisfied with little food of his world, for he was ascetic in the world. He announced his victory when he loved the members of the House, peace :be on them. He said

.My love is for the relations of the Prophet Mohammed

[For he (the Prophet) did not demand of us any reward except the love of his relations.[٨٠

The Shï~'a love the members of the House (ahl al-Bayt), peace be on them, because they seek nearness to Allah, the Exalted, through it. They hope that they will be safe from the torment on the Day of Resurrection through the love for the Prophet's relations. Sayyid :al-Himyari said

I want to be safe (from chastisement) on the Day of Judgment through love for the guide [Abu Hasan (Imam 'Ali).[٨١

Al-Farazdaq thought that his love for the members of the House (ahl al-Bayt), peace be :on them, was religion, and that hating them was unbelief. He said

He is from the people whose love is religion

p: ٢٩٢

whose detest is unbelief and whose nearness

is salvation and protection

When the people of piety are numbered, they

.ahl al-Bayt) are their Imams)

Or (when) it said: Who is the best of the

.people of the earth? It is said: They (ahl al-Bayt) are

Al-Kumayt also showed his love for the members of the House, peace be on them, in [many of his poems.[۸۲

The Aspects of Love for the Imams

As for the aspects of the love of the Shï~'a for the Imams of the members of the House :(ahl al-Bayt), peace be on them, they are as follows

The Shï~'a take the fundamentals and branches of religion from the Imams of the .۱ members of the House (ahl al-Bayt), peace be on them. They think that it is obligatory to follow their words and deeds because they are of the obligatory Sunna. With that the Shï~'a has made their ideological frame, namely with what was reported on the authority of the Imams of the members of the House (ahl al-Bayt), peace be on them. In the legislative matters, they do not depend on the other Islamic doctrines. This is not because of partiality or fanaticism. However the authentic traditions, which were reported on the authority of the Prophet (may Allah bless him and his family) urged them to do that. They also urged them to confine themselves to the doctrine of the Imams of the members of the House (ahl al-Bayt), peace be on them.

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Imam Sharaf al-Dï~n said: "We are not partial or fanatic when we follow the fundamentals (of a doctrine) other than the Ash'arite doctrine and the branches (of a doctrine) other than the four doctrines. We do not doubt the religious opinions (ijtihad) of the Imams of the doctrines. (We do not doubt) their justice, their honesty, and their great .(knowledge and deeds

However, the religious proofs have forced us to follow the doctrine the doctrine of the" Imams from the members of the House of prophecy, the place of the (prophetic) mission and angels, and the landing place of inspiration and revelation. So, we have followed them in the branches and beliefs of religion, the principles and rules of jurisprudence, the sciences of the Sunna and the Book, and the sciences of ethics and behavior and manners. We have followed the proofs that concern the Sunna (practices) of the Lord of .prophets and apostles, peace be on him and his family

If the proofs permitted us to oppose the Imams from the family of Mohammed, may" Allah bless him and his family, or if we were able to get the intention of nearness to Allah, the Glorified, when we follow a doctrine other than their doctrine, we would follow the [doctrine of the Sunnis."[۸۳

Then he added: "I think that no one dare to prefer them (the Imams of the doctrines) in knowledge and acts to our Imams, who are the Imams of the pure family, the life-boats of the community, the door of its hitta, its safety against discords in religion, the signposts of its guidance, and the valuable ones (thiql) of Allah's Apostle, may Allah bless him and his family, who said: 'Do not precede them so as not to perish. Do not fall behind them so as not to perish. For they are more knowledgeable than you.' However, it was policy. I wish ".you knew what it required at the beginning of Islam

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The Shaykh of al-Azhar confirmed this bright part of the speech of Imam Sharaf al-Dï~n when he said: "Rather, it might be said that your twelve Imams are better to be followed than the four Imams. For all the twelve Imams followed one doctrine. They purified and decided it. However, the differences among the four (Imams) are famous in all chapters of jurisprudence. So, its ways are not encompassed and done well. It is well-known that [what one person purifies is unequal to what twelve Imams purify."[۸۴

It is natural that this aspect, to which the Shï~'a have cleaved and which they have announced in all fields, has neither excessive nor extreme love. Rather, it is righteous and [moderate.[۸۵

۲. Among the aspects of love of the Shï~'a for their Imams is that they mark their anniversaries, praise their outstanding merits, spread their high moral standards, hold .funeral orations, and visit their graves

(The Shï~'a and the Companions (of the Prophet

The Shï~'a have been accused of defaming the Companions (of the Prophet). This is a pure fabrication. For the Shï~'a respect the Companions of the Prophet, may Allah bless him and his family, and love them very much. They think that every Moslem should respect them. For they supported Islam during its early days. Moreover, they spread Islam with their efforts and armed struggle. Hence, we must talk about them and the .attitude of the Shï~'a towards them

The Definition of the Companions

The Companions were those who accompanied the Prophet, may Allah bless him and his family, believed in him, and died for his guidance and religion. The Companion was not the one who saw the Prophet, may Allah bless him and his family. For this definition will include all the children and the unbelievers who saw the Prophet, may Allah bless him and his family. This definition will also exclude who did not see the Prophet because the lost .their sight

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The Position of the Companions

The Companionship with the Prophet, may Allah bless him and his family, has a great position with Allah, the Exalted. However, it did not protected (the Companions) from errors nor did it save them from the fire. Hence, the good deed is the only authentic measure with Allah. Whoever believes (in Allah) and does good, the garden will be his shelter. Whoever deviates from the truth after he has known guidance, the fire will be his .shelter

For Allah, the Most High, said: "And that man shall have nothing but what he strives for. And that his striving shall soon be seen." " So, he who has done an atom's weight of good ".shall see it. And he who has done an atom's weight of evil shall see it

Allah, the Exalted, based His reward on good deeds and His punishment on evil deeds. So the Companions and the others are equal with Allah. The nearest one to Allah is the one who obeys Him. The farthest one from Allah is the one who disobeys him. The following is some views of the main Shï~'ites concerning the Companions of the Prophet, may Allah :bless him and his family

Sayyid 'Ali Khan .۱

Sayyid 'Ali Khan al-Madani said: "We think that the justice of the Companions (of the Prophet) is similar to that of others. Their mere companionship (with the Prophet) does not make necessary faith and justice nor does it save (the Companions) from the punishment of the fire and the wrath of the Almighty (Allah). However, certain faith and sincere heart should accompanied it. When we know that (some Companions) had faith and justice and took care of the bequest of Allah's Apostle, may Allah bless him and his family, concerning his family, and died for that, we follow them. For we seek nearness to Allah through their love. Among them were Abu Dharr, 'Ammar, and Salman al-Farisi. When we know that the companion retreated from his faith and showed enmity towards the members of the House (ahl al-Bayt), we show enmity towards him and renounce for [Allah. However, we keep silent towards the unknown (Companion)."[۸۶

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This view is very reliable. We love and respect the good Companions to seek nearness to Allah. We detest the Companions who deviated from the truth to seek nearness to Allah .Who has ordered us to keep aloof from falsehood

Imam Sharf al-Dï~n

Imam Sharaf al-Dï~n said: "Whoever consider carefully our view about the Companions (of the Prophet) knows that it is moderate. Our view is not as excessive as that of the excessive ones who accused all the Companions of unbelief. Our view is not as excessive as of those who have regarded them all as reliable. The excessive ones said: 'All the Companions (of the Prophet) were unbelievers.' The Sunnis said: 'All the Moslems who '.heard and saw the Prophets were just

As for us, we think that the mere companionship (with the Prophet), though excellent" quality is not enough for justice. Thus, the Companions were similar to the other men. There were just men among them. They were their great figures and their scholars. There were aggressors, criminals, hypocrites, and unknown ones among them. Hence, .we regard their just ones as proofs, and then we follow them in here and in hereafter

Some of the Companions mutinied against the trustee and brother of the Prophet, may" Allah bless him and his family, (i.e., Imam 'Ali). Among them were b. Hind, b. al-Nabigha, b. al-Zarqa', b. 'Aqaba, b. Artat, and the like. We do not respect such companions. Besides their traditions are worthless. We give no answer about the unknown (Companions) till we understand their affairs. This is our view concerning the traditionalists from the Companions. The Book and the Sunna are between us. They indicate this view. It is also .mentioned in detail in the principles of jurisprudence

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However, the Moslem majority (jimhur), went too far in glorifying those whom they have" called Companions. Hence, they have become immoderate when they have regarded the strong and the weak ones from the Companions as proof. They have followed every Moslem who heard from the Prophet, may Allah bless him and his family, or saw him. .They rebuke those who oppose them in this excessiveness

They blame us when we refuse to accept the traditions of many Companions. That is" because we openly criticize such Companions or say that they are unknown. (We do that) to carry out the religious duty that urges us to purify the religious matters and to look for .the authentic traditions of the Prophet

For this reason they doubt us, accuse us of what they say. All that is out of ignorance. If" they resorted to their reason and depended on the rules of science, they would know that there was no proof for the justice of the Companions. If they consider carefully the Holy Koran, they would find it full of mentioning the hypocrites. It is sufficient to read the Sura [of al-Tawba and al-Ahzab."[۸۷

The view of Imam Sharaf al-Dï~n represents deep thinking and original evidence. For the Shï~'a do not behave emotionally towards the Companions (of the Prophet). Rather, they consider carefully their deeds. So, they admire the Companions who contributed in building Islam and stood firm before the events that troubled the Moslems very much after the death of their Prophet. Moreover, the Shï~'a pay no attention to the Companions who deviated from Islam and showed enmity towards Allah and His Apostle. Among them were al-Hakam, Marwan b. al-Hakam, al-Walï~d b. 'Aqaba, Dhï~ al-Thidya, .Tha'laba b. Hatib, and the like

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The Attitude of Imam al-Baqir

towards the Companions

As for Imam Abu Ja'far (al-Baqir), peace be on him, he honored and respected the good Companions (of the Prophet). Meanwhile he disdained the bad ones from them. Concerning slandering them, the Imam reported many traditions on the authority of the Prophet, may Allah bless him and his family. He also mentioned the fabricated traditions :that praised them. That is as follows

He, peace be on him, reported on the authority of 'Abd Allah b. Abï~ Nafi', on the .۱ authority of Abu Hurayra, on the authority of Allah's Apostle, may Allah bless him and his family, who said: "On the Day of Judgment, a group of my companions will come to me. However, they will be dismissed from (the sacred) waters (of Heaven). So, I will say: My Lord, they are my companions. However, He will say: 'You do not know what they had [done after you. They had retreated (from their religion).'"[۸۸

Traditions similar to this are numerous. Among them is what Ahmed reported in his Musnad on the authority of 'Abd Allah b. Mas'ud, on the authority of the Prophet, may Allah bless him and his family, who said to his Companions: "I will be before you at (the Sacred) waters (of Heaven). I will be disputed for groups (of my companions). However, I will be overcome. Hence, I will say: O My Lord, they are my companions. Thus, He will say: ['You do not know what they had done after you.'"[۸۹

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Al-Tirmidhi reported on the authority of the Prophet, may Allah bless him and his family, who said: "Men from my companions will be taken to the right and to the left. So, I will say: O My Lord, they are my companions. Thus, he will say: 'You do not know what they had done after you. They retreated (from their religion) when you left them.' Hence, I will say as the good Servant said: 'If You torture them, they are Your servants.'"[٩٠]

٢. Imam al-Baqir, peace be on him, told some main Companions (of the Prophet) about the traditions which were fabricated at the time of Mu'awiya, who entrusted some committees to fabricate traditions to praise some companions and to defame the 'Alids. Aban asked the Imam to mention some of the fabricated traditions. Thus, the Imam, peace be on him, mentioned some of them as follow:

"The two lords of the old men of Heaven are Abu Bakr and 'Umar."[٩١]

"The angels talk to 'Umar."

"The Angel teaches 'Umar."

"Tranquillity comes out of 'Umar's tongue."

"The angels feel shame of 'Uthman."

Imam Abu Ja'far (al-Baqir), peace be on him, mentioned more than one hundred fabricated traditions. The people regarded them as true while they were false.[٩٢]

Footnote

[١] Al-Falsafa al-Islamiya, p.١٧٠.

[٢] Al-'Aqida wa al-Shari'a fi al-Islam, p.١٠٢.

[٣] Al-Mu'tazila, p.١.

[٤] Firaq al-Shi'a, p.٥.

[٥] Murujj al-Dhahab.

[٦] Tarikh Baghdad, vol.٤, pp.١٤٨-١٥٠.

[۷] Dirasat fi al-Firaq wa al-'Aqa'id al-Islamiya, p.۱۰۶.

[۸] Fajr al-Islam, p.۲۹۵.

[۹] Tarikh al-Falsafa fi al-Islam, p.۴۹.

[۱۰] Al-Firaq al-Islamiya fi al-'Asr al-Umawi, p.۲۹۰.

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.Al-Fasl, vol.۲, p.۱۱۳ [۱۱]

.Al-Milal wa al-Nihal, vol.۱, p.۵۸ [۱۲]

.Ibid [۱۳]

.Al-Firaq al-Islamiya, fi al-Shi'r al-Umawi, p.۳۱۲ [۱۴]

.Al-Mu'tazila, pp.۵۱-۵۲ [۱۵]

.Al-Milal wa al-Nihal, p.۵۹ [۱۶]

.Al-Murtada, al-Amali, vol.۱, pp.۱۱۵-۱۱۶ [۱۷]

.Al-Maqalat, vol.۳, p.۲۷۸ [۱۸]

.Al-'Aqida wa al-Shari'a fi al-Islam, p.۲۲۳ [۱۹]

.Dirasat fi al-Firaq wa al-'Aqa'id al-Islamiya, p.۱۱۵ [۲۰]

.Ajwibat al-Masa'il al-Sagha'iya, p.۱۴ [۲۱]

.Dirasat fi al-Firaq wa al-'Aqa'id al-Islamiya, p.۱۱۵ [۲۲]

.Jannat al-Ma'wa, p.۲۳۲ [۲۳]

.Koran, Saba', ۱۹ [۲۴]

.Al-Ihtijajj, vol.۲, pp.۶۲-۶۳ [۲۵]

.Al-Tafsir wa al-Mufasrun, p.۲, p.۳۳ [۲۶]

.Wafayat al-A'yan, vol.۱, p.۵۴۸ [۲۷]

.Koran, al-Anbiya', ۳۰ [۲۸]

.Koran, Taha, ۸۱ [۲۹]

.Roudat al-Wa'izin, vol.۱, p.۱۴۴ [۳۰]

.Al-Firaq al-Islamiya, fi al-'Asr al-Umawi, p.۲۶۴ [۳۱]

[۳۲] .Naqd al-‘Ilm wa al-‘Ulama’, p.۱۰۲

[۳۳] .Tajj al-‘Arus, maddat raja’a

[۳۴] .Fajr al-Islam, p.۲۷۹

[۳۵] .Al-Firaq al-Islamiya, fi al-‘Asr al-Umawi, p.۲۶۵

[۳۶] .Tayfur, Tarikh Baghdad, p.۸۶

[۳۷] .Al-Tatawir wa al-Tajjdid fi al-Shi‘r al-Umawi, p.۵۰

[۳۸] .Grimar, Islamic Civilization, p.۱۹

[۳۹] .Al-Bayyan wa al-Tabiyyin, vol.۲, p.۱۴۹

[۴۰] .Al-Aghani, vol.۷, p.۱۰

[۴۱] .Ibid, pp.۱۰-۱۱

[۴۲] .Ibid, p.۱۵

[۴۳] .Islamic Civilization, p.۶۵

[۴۴] .Hayat al-Shi‘r fi al-Kufa, p.۳۱۲

[۴۵] .Al-Maqrizi, Khutat, vol.۴, p.۱۷۱

[۴۶] .Al-Firaq al-Islamiya, fi al-‘Asr al-Umawi, p.۳۰۵

[۴۷] .Al-Amini, Tafsir Fatihat al-Kitab, p.۱۶۴

[۴۸] .Maqalat al-Islamiyyin, vol.۱, p.۲۰۲

[۴۹] .Tarikh Baghdad, vol.۱۳, p.۳۷۵

[۵۰] .Tahdhib al-Kamal, vol.۱, p.۸۶

[۵۱] .Manaqib Al Abi Talib, vol.۲, pp.۳۷۱-۳۷۲

[۵۲] .Al-Milal wa al-Nihal, vol.۱, p.۱۵۸

[۵۳] Koran, al-Nisa', ۳۵.

[۵۴] Roudat al-Wa'izin, vol.۱, p.۲۴۵.

[۵۵] Tajj al-'Arus, vol.۵, p.۴۰۵.

[۵۶] Koran, al-Qasas, ۱۵.

[۵۷] Awa'il al-Maqalat, pp.۲-۴.

[۵۸] Majjma' al-Zawa'id, vol.۹, p.۱۳۱.

[۵۹] Asl al-Shi'a wa Usulaha, p.۷۷.

[۶۰] Firaq al-Shi'a, p.۱۵.

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[۶۱] Khutat al-Sham, vol.۵, p.۲۵۱.

[۶۲] Tarikh al-Shi'a, p.۹.

[۶۳] Al-Ya'qubi, Tarikh, vol.۲, p.۱۰۵.

[۶۴] Al-Imam Sharaf al-Din, al-Muraja'at, pp.۳۳۱-۳۳۶.

[۶۵] Al-Tanbih wa al-Radd 'ala Ahl al-Ahwa' wa al-Buda', p.۲۵.

[۶۶] Nash'at al-Fikr al-Falsafi fi al-Islam, p.۱۸.

[۶۷] Al-Madhahib al-Islamiya, p.۴۶.

[۶۸] Al-Sayyid al-'Askari, 'Abd Allah bin Saba', vol.۱.

[۶۹] Nazariyat al-Imama lada al-Shi'a al-Ithna 'Ashariya, pp.۳۷-۳۸.

[۷۰] Ali wa Banuh, pp.۹۸-۹۹'.

[۷۱] Al-'Aqd al-Farid.

[۷۲] Ibn al-Athir, Tarikh, vol.۵, p.۲۰۹.

[۷۳] Al-Imam al-Sadiq wa al-Madhahib al-Arba'a, vol.۱, p.۲۳۵.

[۷۴] Lisan al-Mizan, vol.۶, p.۷۶.

[۷۵] Mohammed 'Abda, Nahjj al-Balagha, vol.۲, p.۲۵۹.

[۷۶] Al-Hashimiyat.

[۷۷] Abu al-Aswad, Diwan, p.۲۵۳.

[۷۸] Ibid, p.۱۷۶.

[۷۹] Al-Bayan wa al-Tabiyyin, vol.۳, p.۳۶۰

[۸۰] Ibid, p.۳۶۵.

[۸۱] Ibid, p.۳۶۰.

[۸۲] Al-Hashimiyat, p.۳۷.

[۸۳] Al-Muraja'at, pp.۴۰-۴۱.

[۸۴] Ibid, p.۴۴.

[۸۵] Hayat al-Imam Musa bin Ja'far, vol.۱, p.۱۴.

[۸۶] Al-Darajat al-Rafi'a fi Tabaqat al-Shi'a, p.۱۱.

[۸۷] Al-Muraja'at.

[۸۸] Al-Ma'rifa wa al-Tarikh, vol.۱, p.۳۶۰.

[۸۹] Ahmed, Musnad, vol.۵, p.۲۳۱.

[۹۰] Al-Turmidhi, Sahih, vol.۲, p.۶۸.

[۹۱] The tradition is fabricated, for it opposes the tradition successively reported on the authority of the Prophet, who said that al-Hasan and al-Husayn are the two lords of the youth of Heaven. Imam al-Jawad was asked about this tradition, so he said: "By Allah the old people in the garden are not old. Rather, they are young."

[۹۲] Hayat al-Imam al-Hasan, vol.۲, pp.۱۶۸-۱۶۹.

CHAPTER X :HIS COMPANIONS AND THE REPORTERS OF HIS TRADITIONS

Point

Imam Abu Ja'far (al-Baqir) took great care of spreading knowledge among the people. He spared no effort to educate his companions. He taught them jurisprudence and sciences. So, they became prominent jurisprudents in the Islamic world. Imam al-Baqir asked his son, Imam Ja'far al-Sadiq, to spend money on them to devote themselves to record the traditions they heard from him. Imam Ja'far al-Sadiq, peace be on him, lauded his father's companions. Addressing his companions, he said: "By Allah, my father's companions were better than you. They were leaves without thorns while you are thorns without leaves."[۱]

We will mention al-Baqir's Companions and give a brief study about each of them. They :are as follows

HIS COMPANIONS AND THE REPORTERS OF HIS TRADITIONS ۱

Aban bin Taghlub .۱

Aban bin Taghlub al-Rib'ī~ al-Kufi was among the most brilliant Moslem scholars. He was :among the most prominent Moslem jurisprudents. We will talk about some of his affairs

His Birth and his early Life

He was born in Kufa, but our books have not mentioned the year of his birth. He grew up in Kufa, the capital of the Shi'ites. He was obedient to the members of the house (ahl al-Bayt), peace be on them, and loved them very much.

His Scientific Position

He was among the most prominent and brilliant scholars of his time. He reported traditions on the authority of Imam 'Ali b. al-Husayn, Abu Ja'far, and Abu 'Abd Allah, peace be on them. He had priority and importance with them. Imam Abu Ja'far said to him: "Sit down in the Mosque of Medina. Give religious opinions to the people. I like to see persons similar to you among my Shi'ites."[۲]

Aban was the foremost in all techniques of sciences of the Koran, jurisprudence, tradition, literature, language, and grammar.[۳]

His Obedience to the ahl al-Bayt

Aban was very obedient to the members of the House (ahl al-Bayt), peace be on them. He learned their sciences and morals and proclaimed them among the people. That was at the time when the love for them was among the most intense disasters. For the Umayyads spared no effort to punish those who loved the members of the House (ahl al-Bayt), peace be on them, and proclaimed their outstanding merits. However, Aban habituated himself to that. So, he suffered persecutions for them. His love for ahl al-Bayt was based on reason and proof, not on sentiments. He thought that the outstanding merits and high positions of the Companions (of the Prophet) were conditional on the

obedience to the members of the House (ahl al-Bayt), peace be on them. 'Abd al-Rahman b. al-Hajjaj reported. He said: "We were at the assembly of Aban b. Taghlub. Suddenly, a :young man came and said to him

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O Abu Saٰ'i~d, tell me. How many of the Companions of the Prophet, may Allah bless him" ?"and his family, followed 'Ali b. Abï~ Talib

:Aban understood the young man's purpose. So, he asked him

Do you want to know the outstanding merits of 'Ali through the Companions of the" ?"Prophet, may Allah bless him and his family, who followed

.Yes," the young man replied"

Aban answered him with the answer of the one who was aware of the right of Imam 'Ali, :the Commander of the faithful, peace be on him. He said

[By Allah we have not known their outstanding merits but through obedience to him."[۴"

Aban passed by some people. The people blamed him, for he reported on the authority of :Imam Ja'far, peace be on him. So, he mocked at them, saying

Why do you blame me for my reporting on the authority of the man whom I asked about" '.?"every thing , and he said: 'Allah's Apostle, may Allah bless him and his family, said

His Reliability

Aban was very pious. He devoted himself to the religion. Al-'Ajali said: "Aban was reliable."[۵] Ahmed b. Hanbal, b. Naٰ'i~m and Abu Hatam regarded him as reliable. The proof for his reliability is that the Imams, peace be on them, praised him. Salï~m b. Abu Habba reported. He said: "I was with Abu 'Abd Allah, peace be on him. Before I saw him off, I had said to him: I want you to supply me." So, he said: "Go to Aban b. Taghlub. For he has heard many traditions from me. What he narrates to you, then narrate it on my [authority."[۶

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Safwan b. Yahya reported on the authority of Aban b. 'Uthman on the authority of Abu 'Abd Allah, peace be on him, who said: "Aban b. Taghlub received thirty thousand traditions on my authority, then report them on my authority."[۷]

Aban b. Mohammed b. Aban reported. He said: [I heard my father say] "My father and I came to Abu 'Abd Allah, peace be on him. When Abu 'Abd Allah saw my father, he ordered a cushion to be brought for him. The cushion was brought for him. Then he shook hand with him and embraced him and greeted him."[۸]

When Aban came to Medina, the people gathered about him, and the praying-place of the Prophet, may Allah bless him and his family, was emptied for him.[۹]

Al-Dhahabi said: "Aban was a steadfast Shi'ite. However, he was truthful. His truthfulness is for us. His heresy is for him."[۱۰] Some people defamed him for his love for the members of the House (ahl al-Bayt), peace be on them. Al-Jawzani said: "Aban was deviated (from the truth). His doctrine was dispraised."[۱۱] Such a group of people regarded the love for the members of the House (ahl al-Bayt), peace be on them, as deviation from the truth. Without doubt, the love for the members of the House (ahl al-Bayt), peace be on them, is part of Islam. Whoever denies them denies Islam. Whoever loves them believes in Islam.

His Books

As for his books, they show his wide knowledge and sciences. The following are some of them:

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Tafsï~r Gharï~b al-Qur'an. He mentioned some examples from poetry concerning it. .۱ Then 'Abd al-Rahman b. Mohammed al-Azdi al-Kufi gathered in one book the book of .Aban, of Mohammed b. al-Saiyib al-Kalbi, and of b. Rawaq b. 'Atiya b. al-Harth

[Al-Fada'il.[۱۲ .۲

[Al-Usool fi al-Ruwaiya 'ala Madhhab al-Shï~'a.[۱۳ .۳

His Death

Aban died in the year ۲۶۴ A.H.[۱۴] This is a mistake. For he died in the year ۱۴۱ A.H. When Imam al-Sadiq, peace be on him, heard of his death, he became very sad. He praised him, saying: "By Allah, the death of Aban b. Taghlub has hurt my heart."[۱۵] Abu al-Bilad said: ["The death of Aban was a disaster for all Shi'ites everywhere."[۱۶

Indeed Aban was the most knowledgeable of the Moslem main figures in the religion. So, .his death was among the heaviest disasters that hit Islam

Aban bin Abï~ 'Ayyash Fayruz .۲

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He said that Aban was a weak narrator who belonged to the next generation.[۱۷] Ibn al-Ghada'iri said: "Aban bin Abï~ 'Ayyash was a narrator who belonged to the next generation. He reported on the authority of Anas b. Malik. He reported on the authority of 'Ali b. al-Husayn, peace be on him. He was weak. No one pays attention to him."[۱۸] A large .group of the traditionists regarded him as weak

Yazï~d b. Harun said: [Shu'ba said:] "If b.'Ayyash did not narrate false traditions, I would give my garments to the poor as alms."[۱۹] Shu'ba said: "To drink from my donkey's urine [is more lovable with me than to say: Aban relates to me."[۲۰

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.Many main traditionists dispraised and refused his traditions

His Death

Aban bin Abï~ 'Ayyash Fayruz died in the year ۱۲۸ A. H. It was said that he died in a year [other than this.[۲۱

Ibrahim bin al-Azraq .۳

Ibrahim bin al-Azraq was from Kufa. He sold food. Abu Ja'far al-Tusi numbered him as one of the men of Imam Abu Ja'far al-Baqir, peace be on him.[۲۲] Ibrahim was an .(unknown Imami (Shi'ite

Ibrahim bin Abï~ al-Bilad .۴

Al-Najashi said: "Ibrahim bin Abï~ al-Bilad: the real name of Abï~ al-Bilad is Yahya b. Salï~m. It was said that he was the son of Sulayman, the retainer of b. 'Abd Allah b. 'Atfan. He was given the kunya of Abu Yahya. Abu al-Bilad was blind. He reported poetry. He reported (traditions) on the authority of Abu Ja'far (al-Baqir), peace be on him, and Abu ['Abd Allah (al-Sadiq)."[۲۳

Ibrahim bin Jamï~l .۵

He was the brother of Tarbal al-Kufi. Shaykh al-Tusi numbered him as one of the [companions of Imam Abu Ja'far (al-Baqir), peace be on him. So did al-Barqi."[۲۴

Ibrahim bin Hanan .۶

He was called al-Asadi al-Kufi. He lived in Wasit. Shaykh al-Tusi and al-Barqi numbered [him as one of the companions of Imam al-Baqir, peace be on him.[۲۵

Ibrahim bin Salih al-Anmati .۷

In his book "al-Rijal", Shaykh al-Tusi numbered him as one of the companions of Imam al-[Baqir, peace be on him. Ibrahim wrote books on the doctrine of the Imami Shi'ites.[۲۶

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Ibrahim bin ‘Abd Allah .۸

He was called al-Ahmari. He reported traditions on the authority of Imam al-Baqir and Abu ‘Abd Allah (al-Sadiq), peace be on them. Sayf b. ‘Umayra reported traditions on his .authority.[۲۷] He was unknown

Ibrahim bin ‘Ubayd .۹

He was given the kunya of Abu Ghurata al-Ansari. Shaykh al-Tusi numbered him as one of the companions of al-Baqir and of al-Sadiq, peace be on them.[۲۸] Apparently, he was [an Imami Shi‘ite. He was unknown.[۲۹

Ibrahim bin ‘Umar .۱۰

He was called al-Sanani al-Yamani. Al-Najashi said: “Ibrahim was a shaykh. He was among our companions. He was reliable. He reported on the authority of Abu Ja‘far (al-Baqir) and Abu ‘Abd Allah (al-Sadiq), peace be on them.” Abu al-‘Abbas and others .mentioned that. He had a book. Hammad b. ‘Isa and others reported the book

Ibn al-Ghada’iri regarded Ibrahim as a weak narrator. However, our Professor said: “Ibrahim is reliable, for al-Najashi regarded him as reliable, and al-Qummi mentioned him [in his chain of authorities.[۳۰

HIS COMPANIONS AND THE REPORTERS OF HIS TRADITIONS ۲

Ibrahim bin Mohammed .۱۱

He was called al-Madani. Al-Najashi said: “Ibrahim reported on the authority of Abu Ja‘far (al-Baqir) and Abu ‘Abd Allah (al-Sadiq), peace be on them. He devoted his life to them. .For this reason, the non-Shi‘a regard him as a weak narrator

Some of our companions narrated on the authority of the non-Shi‘a: ‘Al-Waqidi” plagiarized the books of Ibrahim b. Mohammed b. Abu Yahya.’”[۳۱] Ibn Hajar slandered him. It was reported on the authority of b. Abu Maryam, who said: [I heard Yahya say:] [“Ibrahim had three qualities: He was a liar. He was a fatalist. He was a Rafidite.”[۳۲

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Al-Shafi'i regarded Ibrahim as a reliable narrator, and reported on his authority. He said: "Ibrahim was far above lying. He was reliable in tradition."[۳۳]

.However, Ibrahim was reliable and truthful

Ibrahim bin Marthed .۱۲

He was called al-Azdi. He was given the kunya of Abu Sufyan. He was one of the companions of Imam al-Baqir, peace be on him.[۳۴] He was an Imami Shi'ite. He was .unknown

Ibrahim bin Ma'adh .۱۳

He was among the companions of Imam Abu Ja'far (al-Baqir), peace be on him. He reported on his authority the tradition of the agreement (ta'aqid) among the people concerning these Words of Allah, the Exalted: "Surely (as for) those who return on their backs after that guidance has become manifest to them."[۳۵]

Ibrahim b. Ma'rad .۱۴

He was called al-Kufi. He was among the companions of Imam al-Baqir, peace be on him. He reported on his authority and on the authority of Abu 'Abd Allah (al-Sadiq), peace be on him. Mansur b. Hazim and Husayn b. Mukhariq reported on the authority of Ibrahim.[۳۶]

Ibrahim b. Na'i~m .۱۵

He was called al-Kinani. He was given the kunya of Abu al-Sabah. He was among the main companions of Imam al-Baqir, peace be on him. Imam Abu 'Abd Allah (al-Sadiq), peace be on him, said to him: "You are a balance!" So, Ibrahim said to him: "May I be a ransom for you, perhaps, the balance has a pan." He said: "You are a balance without a pan."[۳۷] Shaykh al-Mufi~d numbered him as one of the main jurists.[۳۸]

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Abyad bin Aban .۱۶

Yousif b. 'Abd al-Rahman mentioned him among those who narrated on the authority of [Imam al-Baqir, peace be on him. We have not found his biography.[۳۹

Ahmed bin 'A'idh bin Habï~b .۱۷

He was called al-Ahmas al-Bajali. He was a reliable retainer. He was a vinegar monger. He had a book.[۴۰] Shaykh al-Tusi numbered him as one of the companions of Imam al-[Baqir and of Imam al-Sadiq, peace be on them.[۴۱

Ahmed bin 'Umran .۱۸

He was called al-Halabi. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[۴۲] Al-Wahï~d mentioned that Ahmed belonged to a house .famous for piety and righteousness

Ishaq bin 'Abd Allah .۱۹

He was b. Abu Talha al-Madani. Shaykh al-Tusi numbered him as one of the companions [of Imam 'Ali b. al-Husayn and of Imam al-Baqir, peace be on them.[۴۳

Ishaq bin Bashï~r .۲۰

He was called al-Nabbal. Shaykh al-Tusi numbered him as one of the companions of [Imam Abu Jadar al-Baqir, peace be on him.[۴۴

.Ishaq bin Ja'far b. 'Ali .۲۱

He was among the companions of Imam al-Baqir, peace be on him.[۴۵] He was an .unknown Imami Shi'ite

Ishaq bin Nuh .۲۲

He was called al-Shami. Shaykh al-Tusi numbered him as one of the companions of Imam [Abu Ja'far al-Baqir, peace be on him.[۴۶

Ishaq bin al-Fadl .۲۳

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b. Ya‘qub b. al-Fadl b. ‘Abd Allah b. al-Harith b. Noufal b. al-Harith b. ‘Abd al-Muttalib. He reported on the authority of Abu Ja‘far (al-Baqir) and Abu ‘Abd Allah (al-Sadiq), peace be [on them.[۴۷

Ishaq bin Yasar .۲۴

He was the retainer of Qays b. Makhzama (Makhrama). Shaykh al-Tusi and al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him.[۴۸] Apparently, he was an unknown Imami Shi‘ite

Ishaq bin Yazï~d .۲۵

He was called al-Ta’i. He was given the kunya of Abu Ya‘qub. He was a retainer. He was [one of the companions of Imam al-Baqir, peace be on him.[۴۹

.Ishaq bin Wasil al-Dabbi .۲۶

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on [him.[۵۰

Ishaq al-Qummi .۲۷

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on [him.[۵۱

.Isra‘ï~l bin Ghayyath al-Makki .۲۸

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on [him.[۵۲

.Isma‘ï~l bin Zyyad al-Bazzaz al-Kufi al-Asadi .۲۹

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He reported on his authority and on the authority of Imam Abu ‘Abd Allah (al-Sadiq), [peace be on him.[۵۳

.Isma‘ï~l bin Jabir al-Ju‘fi .۳۰

Al-Najashi said: "Isma'i~l b. Jabir al-Ju'fi reported on the authority of Abu Ja'far (al-Baqir) and Abu 'Abd Allah (al-Sadiq), peace be on them. It was he who reported the tradition of al-Adan. He had a book."[۵۴] He reported about one hundred traditions on the authority of Imam al-Baqir and of Imam al-Sadiq, peace be on them.[۵۵]

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A large group of narrators reported on his authority. Among them were Abu Ayyub, b. Sinan, b. Miskan, Aban b. 'Abd al-Malik, Hurayz, al-Hasan b. 'Atiya, and the like.[۵۶]

HIS COMPANIONS AND THE REPORTERS OF HIS TRADITIONS ۳

Isma'i~l bin 'Abd Allah .۳۱

He was b. Ja'far b. Abi~ Talib al-Madani. He belonged to the next generation. He heard his father. He was one of the companions of Imam al-Sajjad and of Imam al-Baqir, peace be on them. He was among those who reported on their authority.[۵۷]

Isma'i~l bin 'Abd al-Rahman .۳۲

He was called al-Ju'fi al-Kufi. He belonged to the next generation. He reported on the authority of Imam Abu Ja'far (al-Baqir) and of Imam Abu 'Abd Allah (al-Sadiq), peace be on them. He was a jurist. Al-Najashi said: "Isma'i~l was one of our main companions. His father and his uncles, of whom Isma'i~l was the most prominent, lived in a house in Kufa. They belonged to Ju'f. They were called the banu (sons of) Abu Sibra.[۵۸]

Isma'i~l bin Sulayman .۳۳

He was called al-Azraq. He was given the kunya of Abu Khalid. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[۵۹]

Isma'i~l al-Katib .۳۴

He was given the kunya of Abu Ahmed. He reported on the authority of Abu Ja'far (al-Baqir), peace be on him. His son Ahmed reported on his authority.[۶۰]

Aslam bin Ayman .۳۵

He was called al-Timimi, al-Manqari, al-Kufi. He was among the companions of Imam al-Baqir, peace be on him.[۶۱]

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Aslam al-Qauwas .۳۶

He was called al-Makki. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir and of Imam al-Sadiq, peace be on them.[۶۲]

Usayd bin al-Qasim .۳۷

He was among the companions of Imam al-Baqir. Shaykh al-Tusi numbered him as one of the companions of Imam al-Sadiq, peace be on him. Al-Toosi said: " Usayd bin al-Qasim was called al-Kinani al-Kufi."[۶۳]

Isma'ï~l bin 'Abd al-Khaliq .۳۸

Al-Najashi said: " Isma'ï~l b. 'Abd al-Khaliq b. 'Abd Rabba b. Abu Maymuna b. Yasar was the master of the banu (sons of) Asad. He was one of our main companions. He was among our jurists. He was among the house of the Shi'ites. His uncles (Shahab, 'Abd al-Rahï~m, and Wahab) and his father, 'Abd al-Khaliq, were all reliable. He reported on the authority of Abu Ja'far (al-Baqir) and of Abu'Abd Allah (al-Sadiq), peace be on them.[۶۴]

Isma'ï~l bin 'Abd al-'Azï~z .۳۹

He was among the companions of Imam Abu Ja'far (al-Baqir), peace be on him.[۶۵] He came to Imam al-Sadiq, peace be on him. The Imam, peace be on him, said to him: "Bring me water to perform wudu." He brought him water and began talking himself into the Imam. So, the Imam looked at him and said to him: "O Isma'ï~l, do not glorify. Rather, regard us as created servants and say concerning us whatever you want.

Isma'ï~l bin 'Abd al-Rahman .۴۰

He was b. Abu Karï~ma al-Saddi al-Kufi.[۶۶] Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. Isma'ï~l explained the Koran.[۶۷]

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Isma'i~l bin al-Fadl .۴۱

He was b. Ya'qub b. al-Fadl b. 'Abd Allah b. al-Harith b. Noufal b. al-Harith. He was reliable. He was from Basrah. He was among the companions of Imam al-Baqir, peace be on [him.[۶۸

A'yun al-Razi .۴۲

He was given the kunya of Abu Ma'adh. Shaykh al-Tusi numbered him as one of the .companions of Imam al-Baqir, peace be on him.[۶۹] He was an unknown Imami Shi'ite

Anas bin Taghlub .۴۳

He was given the kunya of Abu Sa'i~d. He was called al-Bakri al-Hariri. He was one of the [companions of Imam al-Baqir, peace be on him.[۷۰

Anas bin 'Amru .۴۴

He was called al-Azdi. He was one of the companions of Imam Abu Ja'far (al-Baqir), [peace be on him.[۷۱] He was an unknown Imami Shi'ite.[۷۲

Ayyub bin Bakr .۴۵

He was b. Abu 'Allajj al-Mousili. He was one of the companions of Imam al-Baqir, peace .be on him.[۷۳] He was an unknown Imami Shi'ite

Ayyub bin Abu Tamima .۴۶

He was called Kaysan al-Sijistani al-'Anbari (al-'Anzi) (al-Ghanawi) al-Basri. He was given the Kunya of Abu Bakr. He was the retainer of 'Ammar b. Yasir, who was also a retainer. So, Ayyub was the retainer of a retainer. He shaved his hair once a year. When his hair become long , he parted it. He saw Anas b. Malik. He died of plague in Basrah in the year [۱۳۱ A.H. He was one of the companions of Imam al-Baqir, peace be on him.[۷۴

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Ayyub bin Shahab .۴۷

He was b. Zayd al-Barqi al-Azdi. He was their retainer from Kufa. He was one of the companions of Imam al-Baqir, peace be on him.[۷۵] He was an unknown Imami Shi'ite.

Ayyub Washika .۴۸

He was one of the companions of Imam al-Baqir, peace be on him.[۷۶] He was an unknown Imami Shi'ite.

Badr bin al-Khalï~l .۴۹

The people surnamed him al-Asadi. They gave him the kunya of Abu al-Khalï~l. He reported on the authority of Imam al-Baqir and of Imam al-Sadiq, peace be on them.[۷۷] Tha'laba b. Maymun reported on his authority.

Burd al-Iskafi .۵۰

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him. He reported on his authority and on the authority of Imam Abu 'Abd Allah (al-Sadiq), peace be on them.[۷۸] He had a book.[۷۹]

Burd al-Khayyat .۵۱

He was from Kufa. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[۸۰] He reported on the authority of Imam al-Sadiq, peace be on them. The traditionists said that he did not report from him.[۸۱] Apparently, he was an Imami Shi'ite.

Barï~d al-Khayyat .۵۲

Al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him.[۸۲]

Barï~d al-Kanasi .۵۳

[۸۳]

He reported on the authority of Imam Abu Ja'far, peace be on him. Hisham b. Salim

[reported on his auothority.[۸۴

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Barï~d bin Mu'awiya .۵۴

Al-Najashi said: "Barï~d was b. Mu'awiya. The people gave him the kunya of Abu al-Qasim. They called him al-Bajali. He was an Arab. He reported on the authority of Abu 'Abd Allah (al-Sadiq) and Abu Ja'far (al-Baqir) peace be on them. He died during the lifetime of Abu 'Abd Allah (al-Sadiq), peace be on him. He was one of our main companions. He was also a jurist. He occupied an important position with the Imams." Ahmed b. Al-Husayn said: "I saw Barï~d's book. 'Ali b. 'Aqaba b. Khalid al-Asadi reported [the book on his authority."[۸۵

The Shi'ites have unanimously agreed on Barï~d's truthfulness and his knowledge of jurisprudence. Jamï~l b. Darrajj reported. He said: [I heard Abu 'Abd Allah (al-Sadiq), peace be on him, say:] "The stakes of the earth and the signposts of the religion are four (persons). They are Mohammed b. Moslem, Barï~d b. Mu'awiya, Layth b. al-Bakhtari al-Muradi, and Zarara b. A'yun." Dauwd b. Sarhan reported. He said: [I heard Abu 'Abd Allah (al-Sadiq), peace be on him, say:] "I relate traditions to my companions. I prevent them from analogy. Then they leave me. They explain my traditions contrary to my explanations. I have ordered a group of them to talk. Meanwhile I have prevented another group from talking. However, both groups explain my traditions according to their explanations. So, they disobey Allah, the Most High, and His Apostle. If my companions had listened and obeyed, I would have supplied them with knowledge as my father did. My father's companions were an ornament before and after their death. I mean Zarara, Mohammed b. Moslem, Layth al-Muradi, and Barï~d al-'Ajali. It is they who are just and truthful."[۸۶] Other narrations praised Barï~d. They showed his high position with the Imams, peace be on them. Other narrations slandered him. However, our Professor contested the chain of the authorities of these narrations. He proved that some [people had fabricated them.[۸۷

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Bassam bin ‘Abd Allah .۵۵

The people called him al-Sayrafi. He was the chief of the Asadis. He reported on the authority of Abu Ja‘far (al-Baqir) and of Abu ‘Abd Allah (al-Sadiq), peace be on them. He had a book.[۸۸] Al-Mansur killed him, for he obeyed the members of the House (ahl al-Bayt), peace be on them.

Bashshar al-Aslami .۵۶

He was among the companions of Imam al-Baqir, peace be on him.[۸۹] He was an unknown Imami Shi‘ite.

Bishro bin Ja‘far .۵۷

The people surnamed him al-Ju‘fi. They gave him the kunya of Abu al-Walï~d. He was one of the companions of Imam al-Baqir, peace be on him. Ahmed b. al-Harith al-Anmati reported on his authority.[۹۰] He was an unknown Imami Shi‘ite.

Bishr bin Khath‘am .۵۸

He was one of the companions of Imam al-Baqir, peace be on him.[۹۱] He was an unknown Imami Shi‘ite.

Bishr bin Abï~ ‘Aqaba .۵۹

The people called him al-Mada’ini. Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[۹۲]

Bishr bin ‘Abd Allah .۶۰

The people surnamed him al-Khath‘ami al-Kufi. He was one of the companions of Imam al-Baqir, peace be on him.[۹۳]

HIS COMPANIONS AND THE REPORTERS OF HIS TRADITIONS ۴

Bishr bin Maymun .۶۱

The people called him al-Wabishi, al-Hamadani, al-Nabbal, and al-Kufi. He was the brother of Shajara. Shaykh al-Tusi numbered him as one of the companions of Imam al-

[Baqir, peace be on him.[۹۴

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Bishr bin Yasar .۶۲

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[۹۵]

Bishr Bayya al-Zatti .۶۳

Shaykh al-Tusi and al-Barqi numbered him as one of the companions of Imam al-Baqir, peace be on him.[۹۶] Apparently, he was an unknown Imami Shi'ite.

Bishr al-Rahhal .۶۴

Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him.[۹۷] Al-Barqi also numbered him as one of the companions of Imam al-Baqir, peace be on him. The people called al-Rahhal (traveler), for he traveled fifty times to perform pilgrimages (to Mecca) and to make raids (against the atheists).[۹۸]

Bashï~r al-Ju'fi .۶۵

The people gave him the kunya of Abu al-Mustanï~r. They called him al-Azraq. He sold food. He was among the companions of Imam al-Baqir, peace be on him.[۹۹] Apparently, he was an unknown Imami Shi'ite.

Bashï~r Abu 'Abd al-Samed .۶۶

He was b. Bishr al-Kufi. He reported on the authority of Abu Ja'far (al-Baqir) and Abu 'Abd Allah (al-Sadiq), peace be on them. 'Ali b. al-Hasan b. Faddal mentioned him among the companions of Imam al-Baqir, peace be on him.[۱۰۰]

Bashï~r bin Sulayman .۶۷

The people called him al-Madani. He was among the companions of Imam al-Baqir, peace be on him.[۱۰۱]

Bakr bin Habï~b .۶۸

The people surnamed him al-Ahmasi, al-Bajali, al-Kufi.[۱۰۲] They gave him the kunya of Abu Maryam.[۱۰۳] He reported on the authority of Imam al-Baqir and of Abu 'Abd Allah (al-

.Sadiq), peace be on them

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Bakr bin Khalid .۶۹

He was from Kufa. He was one of the companions of Imam al-Baqir and of Imam al-Sadiq, peace be on them.[۱۰۴]

Bakr bin Salih .۷۰

He was one of the companions of Imam al-Baqir, peace be on him.[۱۰۵] Apparently, he was an unknown Imami Shi'ite.[۱۰۶]

Bakr bin Karb .۷۱

He was called al-Sayrafi. He was one of the companions of Imam al-Baqir, peace be on him. Shaykh al-Tusi mentioned him with his reporters. He also numbered him as one of the companions of Imam al-Sadiq, peace be on him.[۱۰۷]

Bakkrawayh al-Kindi .۷۲

He was called al-Kufi. He reported on the authority of Imam al-Baqir. Aban b. 'Uthman reported on the authority Bakkrawayh al-Kindi. Shaykh al-Tusi mentioned him with the companions of Imam al-Baqir, peace be on him.. He also numbered him as one of the companions of Imam al-Sadiq, peace be on him.[۱۰۸] Apparently, he was an unknown Imami Shi'ite.[۱۰۹]

Bukayr bin A'yun .۷۳

He was b. (son of) Sansan al-Shaybani al-Kufi. He reported on the authority of Imam al-Baqir, and of Imam Abu 'Abd Allah (al-Sadiq), peace be on them. He was given the kunya of Abu 'Abd Allah. He was also called Abu al-Jahm. He had six sons. They were 'Abd Allah, al-Jahm, 'Abd al-Hamï~d, 'Abd al-A'la, 'Umar, Zayd. He was among the main reliable Shi'ites. When he died, Abu 'Abd Allah al-Sadiq, peace be on him said: "Allah has made him live between Allah's Apostle and the Commander of the faithful."[۱۱۰]

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Bukayr bin Jundub .۷۴

He was from Kufa. He reported on the authority of Imam al-Baqir, and of Imam al-Sadiq, peace be on them. He was among the companions of Imam al-Baqir.[۱۱۱] Apparently, he [was an unknown Imami Shi'ite.[۱۱۲

Bukayr bin Habï~b .۷۵

He was from Kufa. He reported on the authority of Imam al-Baqir, and of Abu 'Abd Allah (al-Sadiq), peace be on them. He was among the companions of Imam al-Baqir.[۱۱۳] .Apparently, he was an unknown Imami Shi'ite

Tamï~m bin Zyyad .۷۶

He was among the companions of Imam al-Baqir, peace be on him.[۱۱۴] Apparently, he [was an unknown Imami Shi'ite.[۱۱۵

Thabit bin Abï~ Thabit .۷۷

His real name is 'Abd Allah al-Bajali al-Kufi. He was given the kunya of Abu Sa'ï~d. He was a retainer. He reported on the authority of Imam al-Baqir, and of Abu 'Abd Allah (al-[Sadiq), peace be on them. He was among the companions of Imam al-Baqir.[۱۱۶

Thabit bin Dï~nar .۷۸

He was given the kunya of Abu Hamza al-Thumali.[۱۱۷] He was pious and righteous. He met Imam 'Ali b. al-Husayn, Abu Ja'far (al-Baqir), and Abu 'Abd Allah (al-Sadiq), peace be on them. Al-Najashi said: "He was the best of our companions and the most reliable of them in narration and tradition." It was reported on the authority of Abu 'Abd Allah (al-Sadiq), peace be on him, who said: "Abu Hamza at his time is like Salman at his time."[۱۱۸] His supplication was accepted. His sons died martyrs with the great revolutionist, Zayd b. 'Ali, peace be on him.[۱۱۹] He died in the year ۱۵۰ A.H.[۱۲۰] As for his books, they are as :follows

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.Kitab fi Tafsï~r al-Quran al-Karï~m .۱

.(A Book on the Explanation of the Holy Koran)

.Kitab al-Nawadir .۲

.(A Book on the rare things)

[Kitab al-Zuhd.[۱۲۱ .۳

.(A Book on Asceticism)

Thabit b. Za'ida .۷۹

He was called al-'Akkli.[۱۲۲] He was among the companions of Imam al-Baqir, and of [Imam al-Sadiq, peace be on them.[۱۲۳

Thabit bin Hurmuz .۸۰

Al-Najashi said: "Abu al-Muqdam, Thabit b. Hurmuz al-Farisi al-Kufi al-Haddad reported a copy on the authority of 'Ali b. al-Husayn, peace be on him. His son 'Umar b. Thabit reported the copy on his authority."[۱۲۴] Shaykh al-Tusi numbered him as one of the companions of Imam al-Baqir, peace be on him, and of Imam al-Sadiq, peace be on him.[۱۲۵] He reported the virtue of the visitation of Imam al-Husayn, peace be on him, on [the authority of Imam Abu Ja'far al-Baqir, peace be on him.[۱۲۶

Thabit Said to Imam Abu Ja'far (al-Baqir), peace be on him: "The non-Shi'a ('amma) say that the pledge of allegiance to Abu Bakr pleased Allah, the Glorified, when the people assembled, and that Allah would not divide the community of Mohammed, may Allah bless him and his family, after him." So, al-Baqir, peace be on him, said: "Do they not recite Allah's Book? Does Allah not say: 'And Mohammed is no more than an Apostle. The apostles have already passed away before him. If then he dies or is killed, will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least. And Allah will reward the grateful.'?" Thabit said: "They explain the verse in another way." So, al-Baqir, peace be on him, said: "Has Allah not told them about the past communities, who disagreed with each other after the clear proofs had come to them? In this connection He said: 'We gave clear Miracles to Jesus, son of Mary.

And We strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them. However, they disagreed. So, there were some of them who believed and others who denied. And if Allah had pleased they would not have fought with one another. However, Allah brings about what He intends.’”[۱۲۷] This is evidence for that the Companions of Mohammed disagreed after him.[۱۲۸]

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Thabit reported on the authority of his father, on the authority of Imam Abu Ja'far (al-Baqir), on the authority of his grandfathers, peace be on them, on the authority of Allah's Apostle, may Allah less him and his family, who said: "The stars of the sky are safety for the people of the sky. If the stars of the sky went away, abominable events would come to the people of the sky. The members of my family are safety for the people of the earth. If the members of my family went away, abominable events would come to the people of the earth."[۱۲۹] Some people said that Thabit was a Zaydi. However, they have not .supplied proof of that

HIS COMPANIONS AND THE REPORTERS OF HIS TRADITIONS ۵

Thuwayr bin Abï~ Fakhta .۸۱

Al-Najashi said: "Thuwayr bin Abï~ Fakhta was called Abu al-Jahm al-Kufi. The real name of Abï~ Fakhta was Sa'ï~d b. 'Illaqa. He reported on the authority of his father. He was the retainer of Umm Hani, daughter of Abu Talib.[۱۳۰] Shaykh al-Tusi numbered him as one of the companions of Imam 'Ali b. al-Husayn, peace be on him, and of Imam Imam al-[Baqir, peace be on him.[۱۳۱

Thuwayr reported the following: "I went out to perform the pilgrimage (to Mecca). 'Amru b. Dharr al-Qadi (the judge), b. Qays al-Masir, al-Salt b. Bahram accompanied me. They said that they wrote four thousand problems to ask Abu Ja'far (al-Baqir), peace be on .them. That made me sad. When we entered Medina, we separated

I went to Abu Ja'far (al-Baqir), peace be on him and said to him: 'May I be ransom for you, b. Dharr, b. Qays al-Masir, and al-Salt accompanied me. I heard them say: 'We have written four thousand problems. We will ask Abu Ja'far (al-Baqir) about them.' I became sad. So, Abu Ja'far said: 'What made you sad? When they come to me, let them enter.' On the following day, a retainer of Abu Ja'far, peace be on him, came in and said: 'May I be ransom for you, b. Dharr a long with a group of people are at the door.' So, Abu Ja'far said to me: ' Abu Ja'far said to me: 'Thuwayr, go and ask them to come.' So, I went and asked them to come. When they entered, they greeted the Imam and sat down. They were silent for a long time. So, Abu Ja'far spoke first to them. Still, they were silent. When Abu Ja'far knew that, he said to his slave-girl called Jariya: 'Bring the food-cloth.' She brought it and spread it over. Then Abu Ja'far said: 'Praise belongs to Allah, Who has set precepts for all things. For example, this food-cloth has precepts.' So, b. Dharr asked Abu Ja'far: ?""What are its precepts

When it is put, Allah should be mentioned. When it is raised, Allah should be thanked,"" .replied Abu Ja'far

Then the Imam asked them to have the food. Then he ordered his slave-girl to bring him water. She brought him a jug of water. So, he said: "Praise belongs to Allah, Who has set ".precepts for all things. For example, this jug has precepts

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.What are its precepts?" asked b. Dharr"

One should mention Allah's name before drinking. He should thank Allah after drinking." He should not drink out of its handle, nor should he drink out of a hole in it," replied the .Imam

When they had finished eating their food, the Imam, peace be on him, asked them about the traditions. However, they were silent. So, the Imam asked b. Dharr: "Do you not tell us ?"about some of our traditions

Bin Dharr replied: "Yes, son of Allah's Apostle, Allah's Apostle, may Allah bless him and his family, said: 'I leave behind me among you two things, if you cleave to them, you will "'.never go astray-that is the Book of Allah and my offspring from my family

Bin Dharr, you will meet Allah's Apostle, may Allah bless him and his family. He will ask" about his family. What will you say to him?" asked Imam Abu Ja'far (al-Baqir), peace be on .him

So, b. Dharr wept, and then he said: "As for the Book of Allah, we tore it. As for the ".members of the Prophet's family, we killed them

Abu Ja'far said: "Bin Dharr, with that you will tell him the truth. On the Day of Judgment, you will be asked: Where had you finished your lifetime? From where had you earned your money? On what had you spent it? Had you loved the members of the House (ahl al- (?"Bayt

Then they left the house of the Imam, peace be on him. The Imam ordered his retainer to follow them to hear their words. The retainer returned and said to the Imam: [I heard them say to b. Dharr:] "Why did we come with you?" Then b. Dharr answered them: "Woe unto you! Keep silent. I did not think that Allah would ask about al-Baqir's authority. I was [unable to ask him, for he knows the religious rules of the food-cloth and of the jug."[۱۳۲

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Jabir bin 'Abd Allah .۸۲

He was the son of 'Amru b. Huzam al-Ansari al-Khazraji. He was a prominent companion of al-Baqir. He was among the excellent Moslems. He devoted his life to the members of the House (ahl al-Bayt), peace be on them. He was the last survival Companion of the Prophet, may Allah bless him and his family. Abu al-Zubayr al-Makki reported on his authority. He said: "I asked Jabir b. 'Abd Allah about 'Ali b. Abï~ Talib. So, he raised his eye brows from his eyes, and then he said: 'He was the best of all mankind. By Allah, during the lifetime of Allah's Apostle, we knew the hypocrites through their detest towards [him.'"[۱۳۳

Jabir loved the Commander of the faithful, peace be on him, very much. So, he leant on his rod and walked through the streets of Medina. He said: "'Ali is the best of all mankind. Whoever denies that is unbeliever. O People of Ansar, educate your children to love ['Ali."[۱۳۴

Jabir was very obedient to the members of the House (ahl al-Bayt), peace be on them. So, Imam al-Sadiq, peace be on him, reported on the authority of his grandfathers. He said: "Allah revealed this verse: 'Say I demand not, of you any reward for it (the toils of preaching) except the love of my relations.' Then Allah's Apostle, may Allah bless him and his family rose and said: 'A right for me has been imposed on you. Will you pay it to me?' No one answered him, so he went away. On the following day, he stood up and asked the same question. No one answered him, so he left them and went away. On the third day, he also asked the same question. Then he explained: 'The right is not gold nor silver nor food nor a drink.' 'Therefore, say it,' they demanded. 'Allah has revealed these Words of His: 'Say I demand not, of you any reward for it (the toils of preaching) except the love of my relations.' 'This is the best right,' they said" Then Abu 'Abd Allah (al-Sadiq), peace be on him, said: "By Allah, no one was loyal to this right except seven persons. They are Salman, Abu Dharr, 'Ammar, al-Muqdad b. al-Aswad, Jabir b. 'Abd Allah al-Ansari, the [retainer of Allah's Apostle (may Allah bless him and his family), and Zayd b. Arqam."[۱۳۵

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Jabir took part in eighteen campaigns headed by the Prophet, may Allah bless him and his family. He took part in the Battle of Siffin headed by the Commander of the faithful, peace be on him.[۱۳۶] It was he who recited the greetings of the Prophet, may Allah bless him and his family, to Imam al-Baqir

The Prophet, may Allah bless him and his family, asked Allah twenty-five times to forgive Jabir.[۱۳۷] Jabir held a seminar of knowledge in the mosque.[۱۳۸] He died at the age of [ninty-four.[۱۳۹

Jabir bin Yazi~d .۸۳

He was called al-Ju'fi. He was among the main religious scholars. He was among the greatest jurists of the members of the House (ahl al-Bayt), peace be on them. He came to Imam Abu Ja'far (al-Baqir), peace be on him. He learnt many sciences from him, so he became among the foremost Moslem religious scholars. When he reported anything on the authority of Imam Abu Ja'far (al-Baqir), peace be on him, he said: "The trustee of the trustees (of the Apostle) and the heir of the knowledge of the prophets, Mohammed b. 'Ali (al-Baqir), peace be on him, told me."[۱۴۰] Ibn Shahrashub numbered him as a door to the .sciences and secrets of Imam Abu Ja'far (al-Baqir), peace be on him

It was reported on the authority of Imam al-Sadiq, peace be on him, who said: "He was called Jabir because he helped (jabar) the believers with his knowledge. He is an inexhaustible sea. He is the door (to knowledge) at his time. He is the proof over the ".creatures. Abu Ja'far (al-Baqir), peace be on him, is among Allah's proof

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It was said that four persons encompassed the knowledge of Imams, peace be on them. They were Salman al-Farisi, Jabir b. Yazï~d, Sayyid al-Himyari, and Younis b. 'Abd al-Rahman.

His Reliability

Shu'ba regarded him as reliable. He said:" Jabir said: 'He (the Imam) related to us or I heard (from him). So, he was among the most reliable people.'" Zuhayr b. Mu'awiya said: "He (Jabir) was among the most truthful people."[۱۴۱] Wakï~' said : "Jabir was reliable."[۱۴۲] Sufyan al-Thawri said to Shu'ba: "If you talk about Jabir, we will not talk with you about him."[۱۴۳] Sufyan said: "Jabir al-Ju'fi is the most pious person in the tradition."[۱۴۴]

His Books

Jabir wrote a group of books. The following is some of them:

۱. Tafsï~r al-Quran al-Karï~m. (The Interpretation of the Holy Koran).

۲. Kitab al-Nawadir. (The Book of Rare Things).

۳. Kitab al-Jamal. (The Book of the Camel).

۴. Kitab Siffin. (The Book of Siffin).

۵. Kitab al-Naharwan. (The Book of al-Naharwan).

۶. Kitab Maqtal al-Imam Amir al-Mu'minin, peace be on him.

(The Book of the Murder of the Commander of the Faithful, peace be on him."

۷. Kitab Maqtal al-Husayn, peace be on him.

(The Book of the Murder of al-Husayn, peace be on him."

۸. Risalat al-Imam Abu Ja'far ila Ahl al-Basrah

(The Message of Imam Abu Ja'far to the People of Basrah).[۱۴۵]

These are some of his books. He learned most of them from Imam Abu Ja'far, peace be on him. Unfortunately, we have found none of them in the public libraries in our country.

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His Narration on the Authority of Abu Ja'far

Jabir reported many narrations on the authority of Imam al-Baqir, peace be on him. He Reported seventy thousand traditions on his authority.[۱۴۶] These traditions show the close relationship between him and the Imam. They show that he devoted his life to him.

His Mental Disorder

Hisham b. 'Abd al-Malik ordered his Governor over Kufa to send him Jabir. Imam Abu Ja'far, peace be on him, ordered Jabir to pretend insanity. So, Jabir went out wearing a cane container. Thus, the people said: "Jabir has become crazy." The Governor asked the people about Jabir. They testified that he had become crazy. The Governor informed Hisham of that. So, Hisham did not mistreat him. Then Jabir refrain from the precautionary insanity.[۱۴۷]

His Death

Jabir died in the year ۱۶۷ A. H.[۱۴۸]

Footnote

[۱] Al-Kashi.

[۲] Mu'jam al-Adab, vol.۱, p.۱۰۸.

[۳] Mu'jam Rijal al-Hadith, vol.۱, p.۲۰.

[۴] Ibid, pp.۲۱-۲۲. Tanqih al-Maqal, vol.۱, p.۴.

[۵] Tahdhib al-Tahdhib, vol.۱, p.۹۳.

[۶] Mu'jam Rijal al-Hadith, vol.۱, p.۲۳.

[۷] Al-Mu'jam, vol.۱, p.۲۲.

[۸] Ibid.

[۹] Ibid.

[۱۰] .Mizan al-I'tidal, vol.۱, p.۵

[۱۱] .Mu'jam Rijal al-Hadith, vol.۱, p.۲۰

[۱۲] .Ibn al-Nadim, Fihrast. Al-Tusi, Fihrast

[۱۳] .Ibn al-Nadim, Fihrast

[۱۴] Tahdhib al-Tahdhib, vol.۱, p.۹۴. In Mu'jam Rijal al-Hadith, vol.۱, p.۲۳, Aban died in the year ۱۴۱ A.H. See also al-Tusi, Fihrast.

[۱۵] .Mu'jam al-Udaba', vol.۱, p.۱۰۸

[۱۶] .Al-Imam al-Sadiq wa al-Madhahib al-Arba'a, vol.۳, p.۵۷

[۱۷] .Al-Tusi, Fihrast

[۱۸] .Mu'jam Rijal al-Hadith

[۱۹] .Tahdhib al-Tahdhib, vol.۱, p.۹۹

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[۲۰] Ibid.

[۲۱] Mizan al-I‘tidal, vol.۱, p.۱۴.

[۲۲] Al-Fihrast.

[۲۳] Mu‘jam Rijal al-Hadith, vol.۱, p.۵۸.

[۲۴] Ibid, p.۷۹.

[۲۵] Al-Tusi, Fihrast.

[۲۶] Al-Tusi, Rijal.

[۲۷] Ibid.

[۲۸] Ibid. Lisan al-Mizan, vol.۱, p.۸۷.

[۲۹] Tanqih al-Maqal, vol.۱, p.۲۵.

[۳۰] Mu‘jam Rijal al-Hadith, vol.۱, p.۱۲۶.

[۳۱] Ibid, vol.۳, p.۱۳۶.

[۳۲] Tahdhib al-Tahdhib, vol.۱, p.۱۵۸.

[۳۳] Ibid, p.۱۵۹.

[۳۴] Mu‘jam Rijal al-Hadith, vol.۱, p.۱۵۹.

[۳۵] Ibid, p.۱۶۱. Tanqih al-Maqal, vol.۱, p.۳۴.

[۳۶] Al-Tusi, Rijal.

[۳۷] Al-Kashi.

[۳۸] Al-Risala al-‘Adadiya.

[۳۹] Tahdhib al-Kamal, vol.۹, p.۲.

[۴۰] Al-Najashi.

[۴۱] Al-Tusi, Rijal.

[۴۲] Ibid.

[۴۳] Ibid.

[۴۴] Ibid.

[۴۵] Ibid.

[۴۶] Ibid.

[۴۷] Ibid.

[۴۸] Ibid.

[۴۹] Ibid.

[۵۰] Ibid.

[۵۱] Ibid.

[۵۲] Ibid.

[۵۳] Ibid. Mu'jam Rijal al-Hadith, vol.۳, p.۱۳۱.

[۵۴] Mu'jam Rijal al-Hadith, vol.۳, p.۱۱۲.

[۵۵] Ibid, p.۱۱۷.

[۵۶] Ibid, p.۱۱۹.

[۵۷] Ibid, p.۱۴۷.

[۵۸] Tanqih al-Maqal, vol.۱, p.۱۳۷.

[۵۹] Al-Tusi, Rijal.

[۶۰] Mu'jam Rijal al-Hadith, vol.۳, p.۲۰۲.

[۶۱] Ibid, p.۸۷.

.Ibid, p.۲۰۸ [۶۲]

.Ibid, p.۲۰۸ [۶۳]

.Tanqih al-Maqal, vol.۱, p.۱۳۶ [۶۴]

.Al-Tusi, Rijal [۶۵]

.Tanqih al-Maqal, vol.۱, p.۱۳۷ [۶۶]

.Al-Tusi, Rijal. Tanqih al-Maqal, vol.۱, p.۱۳۷ [۶۷]

.Ibid. Tanqih al-Maqal, vol.۱, p.۱۴۱ [۶۸]

.Al-Tusi, Rijal [۶۹]

.Mu'jam Rijal al-Hadith, vol.۳, p.۲۳۲ [۷۰]

.Ibid [۷۱]

.Tanqih al-Maqal, vol.۱, p.۱۵۴ [۷۲]

.Al-Tusi, Rijal. Tanqih al-Maqal, vol.۱, p.۱۵۸ [۷۳]

.Tanqih al-Maqal, vol.۱, p.۱۵۸ [۷۴]

.Al-Tusi, Rijal [۷۵]

.Tanqih al-Maqal, vol.۱, p.۱۶۰ [۷۶]

.Ibid, p.۱۶۱ [۷۷]

.Al-Tusi, Rijal [۷۸]

.Al-Najashi [۷۹]

.Al-Tusi, Rijal [۸۰]

.Tanqih al-Maqal, vol.۱, p.۱۶۴ [۸۱]

.Al-Tusi, Rijal [۸۲]

.He was called al-Kanasi, for he lived at Kanasa, a famous district in Kufa [۸۳]

.Al-Tusi, Rijal [۸۴]

.Al-Najashi [۸۵]

.Mu'jam Rijal al-Hadith, vol.۳, pp.۲۸۰-۲۸۴ [۸۶]

p: ۳۲۹

.Ibid [۸۷]

.Al-Najashi [۸۸]

.Al-Tusi, Rijal [۸۹]

.Ibid [۹۰]

.Ibid [۹۱]

.Mu'jam Rijal al-Hadith, vol.۳, p.۳۰۶ [۹۲]

.Al-Tusi, Rijal. Tanqih al-Maqal, vol.۱, p.۱۷۳ [۹۳]

.Al-Tusi, Rijal [۹۴]

.Ibid [۹۵]

.Ibid [۹۶]

.Ibid [۹۷]

.Tanqih al-Maqal, vol.۱, p.۱۷۲ [۹۸]

.Al-Tusi, Rijal [۹۹]

.Ibid [۱۰۰]

.Ibid. Tanqih al-Maqal, vol.۱, p.۱۳۷ [۱۰۱]

.Tanqih al-Maqal, vol.۱, p.۱۷۷ [۱۰۲]

.Al-Tusi, Rijal [۱۰۳]

.Ibid [۱۰۴]

.Ibid [۱۰۵]

.Tanqih al-Maqal, vol.۱, p.۱۳۷ [۱۰۶]

.Al-Tusi, Rijal [۱۰۷]

.Ibid [۱۰۸]

.Tanqih al-Maqal, vol.۱, p.۱۸۱ [۱۰۹]

.Al-Kashi [۱۱۰]

.Al-Tusi, Rijal [۱۱۱]

.Tanqih al-Maqal, vol.۱, p.۱۸۲ [۱۱۲]

.Al-Tusi, Rijal [۱۱۳]

.Ibid [۱۱۴]

.Tanqih al-Maqal, vol.۱, p.۱۸۷ [۱۱۵]

.Al-Tusi, Rijal [۱۱۶]

.Tanqih al-Maqal, vol.۱, p.۱۸۹ [۱۱۷]

.Al-Najashi [۱۱۸]

.Al-Kashi [۱۱۹]

.Al-Najashi [۱۲۰]

.Mu'jam Rijal al-Hadith, vol.۳, p.۳۸۳ [۱۲۱]

.Tanqih al-Maqal, vol.۱, p.۱۹۲ [۱۲۲]

.Al-Tusi, Rijal [۱۲۳]

.Al-Najashi [۱۲۴]

.Al-Tusi, Rijal [۱۲۵]

.Kamil al-Ziyarat [۱۲۶]

.Koran, al-Baqara, ۲۵۳ [۱۲۷]

.Tanqih al-Maqal, vol.۱, p.۱۹۴ [۱۲۸]

[۱۲۹] Ibid.

[۱۳۰] Al-Najashi.

[۱۳۱] Al-Tusi, Rijal.

[۱۳۲] Mu‘jam Rijal al-Hadith, vol.۳, p.۴۱۰-۴۱۲.

[۱۳۳] Tanqih al-Maqal, vol.۱, p.۱۹۹.

[۱۳۴] Mu‘jam Rijal al-Hadith, vol.۴, p.۱۵.

[۱۳۵] Tanqih al-Maqal, vol.۱, p.۲۰۰.

[۱۳۶] Safinat al-Bihar.

[۱۳۷] Tahdhib al-Tahdhib, vol.۲, p.۴۳. Al-Isaba, vol.۱, p.۲۱۴.

[۱۳۸] Ibid. Ibid.

[۱۳۹] Al-Isaba, vol.۱, p.۲۱۵.

[۱۴۰] Mu‘jam Rijal al-Hadith, vol.۴, p.۲۰.

[۱۴۱] Tahdhib al-Tahdhib, vol.۲, p.۴۷.

[۱۴۲] Ibid.

[۱۴۳] Mizan al-I‘tidal, vol.۱, p.۳۸۲.

[۱۴۴] Mu‘jam Rijal al-Hadith, vol.۴, p.۱۸.

[۱۴۵] Ibid.

[۱۴۶] Mizan al-I‘tidal, vol.۱, p.۳۸۳.

[۱۴۷] Mu‘jam Rijal al-Hadith, vol.۴, p.۲۲.

[۱۴۸] Mizan al-I‘tidal, vol.۱, p.۳۸۴.

CHAPTER XI :TO THE SHELTER GARDEN

Point

Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, had carried out his immortal message: he had spread knowledge and Islamic manners among people. Then Allah chose him to be His neighbor. He wanted him to enjoy the shade of His mercy and His gardens. He wanted him to be happy through meeting his grandfathers, who passed the methods of justice and fairness in the earth. Now, we will talk briefly about the bright end of the life of the Ima`m, which he devoted to obedience to Allah, proclaiming knowledge, kindness to people, and the like It is as follows:

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.The Ima`m announced his own Death

The Ima`m felt the approach of his certain death. So, he hurried to his aunt, Fa`tima daughter of Ima`m al-Husayn, peace be on him. He announced his death to her, saying: ["I have completed fifty-eight years."[۱

Fa`tima understood what the Ima`m meant. Her heart melted with sorrows for her nephew. For he was the rest of the members of his family, who were killed by the swords of aggression and error. The Ima`m completed fifty-eighty years full of misfortunes. Those years filled his heart with sorrow and sadness. His father, Ima`m Zayn al-'Abidïn, and his grand father, Ima`m al-Hasan, peace be on them, departed life at the same age. .Thus, the Ima`m felt that he was about to die

The Murder of the Ima`m

Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, did not die a natural death. Rather, some sinful persons, who did not believe in Allah and the hereafter, gave him poison to drink. The historians differed over which sinful person who committed such a crime. The :following are some of the views

۱. Hisha`m b. al-Hakam gave the Ima`m poison to drink.[۲] This is the most acceptable view. For Hisha`m was the most spiteful person towards the family of the Prophet, may Allah bless him and his family. His soul was full of malice and hatred towards them. It was he who forced the great martyr, Zayd b. 'Ali, peace be on him, to revolt against him. That was when he scorned and abandoned Zayd. Surely, the great Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, shook the position of this tyrannical person (Hisha`m). That because the Ima`m's knowledge and outstanding merits were famous. So, the Moslems .talked about his talents and abilities. Hence, Hisha`m killed the Ima`m to get rid of him

Ibra`him b. al-Walī~d gave the Ima`m poison to drink.[۳] Sayyid b. Tawu`s thought .۲ that Ibra`him b. al-Walī~d took part in murdering the Ima`m, peace be on him.[۴] This .means that Ibra`him helped other persons to murder the Ima`m, peace be on him

Some references have ignored the name of the person who assassinated the Ima`m, peace be on him. They have only mentioned that the Ima`m died of poisoning.[۵] These are some of the views mentioned concerning murdering the Ima`m, peace be on him, .with poison

Reasons for the Murder of the Ima`m

The Umayyads murdered the Ima`m, peace be on him. The reasons for that are as :follows

The Ima`m's high Character .۱

Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, had the highest character in the Islamic world. Moslems have unanimously greed on his high character. They have admitted his outstanding merits. All Moslem religious scholars from all Moslem countries came to him to learn his sciences and his morals. For the Ima`m learned that from his grandfather, .Allah's Apostle, may Allah bless him and his family

The Ima`m, peace be on him, possessed the sentiments of the people. Thus, they admired and respected him. For the Ima`m was the most prominent figure in the family of the Prophet, may Allah bless him and his family. Hence, the Ima`m's high social rank .displeased the Umayyads. Accordingly, they decided to murder him to get rid of him

The Events of Damascus .۲

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Among the reasons that moved the Umayyads to kill the Ima`m, peace be on him, were :the events the Ima`m faced in Damascus. These events are as follow

A. The Ima`m exceeded the Umayyads and others in shooting. That was when Hisha`m summoned the Ima`m to compete with the Umayyds and others for shooting. Hisha`m thought the Ima`m would fail in hitting the target. Thus, he would be able to use the Ima`m's failure as means to degrade the importance of the Ima`m and to mock him before the Syrians. However, the Ima`m shot and hit the target several times. The people had never seen such skillfulness in the world of shooting. Hisha`m was full of .anger. So, he decided to murder the Ima`m from that moment

B. The Ima`m debated with Hisha`m on the affairs of the Ima`mate. The Ima`m .defeated Hisha`m. So, the latter was full of malice towards the former

C. The Ima`m debated with the scholar of the Christians on certain affairs. The Ima`m also defeated the scholar. So, the Syrians were busy talking about the Ima`m's victory over the Christian scholar. We have mentioned these matters in detail in the previous .chapters

Al–Ba`qir designated al–Sa`diq

Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, designated his son al-Sa`diq, peace be on him, as an Ima`m. For al-Sa`diq was the pride of the world. He was the pioneer of culture and science in Islam. His father designated him to be an Ima`m and successor and general authority for the community after him. He said to his followers that it was .incumbent on them to follow and obey his son

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Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, lauded his son, Ima`m al-Sa`diq, peace be on him. He gave an explicit designation for his Ima`mte. Abu` al-Saba`h al-Kina`ni reported. He said: [Abu` Ja'far Mohammed looked towards his son Abu` 'Abd Allah (al-Sa`diq), peace be on him, and said (to us): "Do you see that man? He is one of those of whom Allah, the Mighty and High, said: We wish to grant a favor to those who have been [humiliated in the land and We will make them Ima`ms and inheritors."[۶

Ali b. al-Hakam reported on the authority of Ta`hir, who said: [I was with Abu` Ja'far (al-' Ba`qir), peace be on him). When Ja'far (al-Sa`diq) approached, Abu` Ja'far (al-Ba`qir) [said:] "Here is the best of creatures."[۷

His Testamentary Enjoinments

Ima`m Mohammed al-Ba`qir, peace be on him, gave several enjoinments to his son, :Ima`m al-Sa`diq, peace be on him. Among them are the following

He said: "Ja'far, I give testamentary enjoinments to you (to treat) my followers well." .۱ So, Ima`m al-Sa`diq, peace be on him, replied: "May I be your ransom, I will make them (know their religion so well) that any man among them in the country will not (have to) ask any one (for advice)."[۸] He, peace be on him, enjoined his son to spend (money) on them and to take care of their affairs to make them devote themselves to seek knowledge, to .record his traditions, and to spread his sciences and morals among the people

He, peace be on him, enjoined his son al-Sa`diq, peace be on him, to shroud him in the .۲ cloak in which he used to perform the prayer.[۹] He wanted that to be a truthful witness .with Allah for his great worship and his obedience to Him

He endowed some of his money to some female weepers to weep for him for ten years .۳ at Mina.[۱۰] The reason for that is that Mina was the greatest center where Moslems gathered, and that there were many female weepers at it. This would make the Moslems ask about the reason for weeping. They would be told that the Umayyads persecuted and killed Ima`m Abu` Ja'far (al-Ba`qir), peace be on him. So, the Umayyad would be unable .to hide the murder of the Ima`m

As for the text of his testamentary enjoinments, it was reported by Ima`m Abu` 'Abd Allah al-Sa`diq, peace be on him, who said: [When my father was near to death, he said (to me): "Call witnesses for me." I summoned four men from Quraysh, among them Na`fi', retainer of 'Abd Allah b. 'Umar. (My father said:) "Write this testimony which I bequeath (like) Jacob did to his sons: My sons, Allah has chosen the religion for you. So, do not die except as Moslems. Mohammed b. 'Ali makes this last testimony to Ja'far b. Mohammed. He orders him to shroud him in his cloak in which he used to perform the Friday prayer, to put his turban on him, to make his grave a square, to raise it the height of four fingers .above the ground, and to take his shabby clothes away from him at his burial

".Then he said to the witnesses: "Depart, may Allah have mercy on you

Father," I said to him (after they had gone), "what was in this that there had to be" ?"witnesses for it

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My son," he answered, "I was unwilling for you to be overcome and for it to be said that" [no testimony had been mad for him. I wanted you to have proof."[۱۱

To the Highest Paradise

The poison acted quickly on the body of Ima`m Abu` Ja'far (al-Ba`qir), peace be on him. So, death approached fast. During his last hours, he gathered all his feelings and sentiments, and cleaved to Allah, the Most High. He began reciting the Holy Koran. He asked Allah's forgiveness. While his tongue busy praising Allah, death came to him. So, his great matchless soul ascended to its Creator after it had enlightened the cultural scientific life in Islam. When the Ima`m died, the most wonderful stage of the Islamic message, which provided the Islamic community with the elements of awareness, development, .and prosper, ended

(His Preparation(for Burial

Ima`m al-Sa`diq, peace be on him, prepared the holy body for burial. He washed it and shrouded it. He was weeping bitter tears for the missing of his father, who was the best .person under the sky in knowledge, outstanding merits, and devoutness

His Burial

The people carried the great body from al-Hamima.[۱۲] They gathered around it. They were shouting: "There is no god but Allah! Allah is Great!" They were happy to touch the coffin of the Ima`m. They were mentioning the laudable and favors of Ima`m Abu` Ja'far (al-Ba`qir), peace be on him. Then they reached at Baqi' al-Gharqad. They dug a grave alongside the grave of his father, Zayn al-'Abidïn, the greatest Ima`m, peace be on him, and besides his great-uncle, Ima`m al-Hasan, the Lord of the Youth of Heaven, peace be on him. Then Ima`m al-Sa`diq buried his father in his final resting place. He .buried with him knowledge, clemency, and kindness to people

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The death of Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, was the greatest loss for the Moslems then. For they missed the leader, the pioneer, and the guide, who spared no .effort to spread knowledge and cultural awareness among Moslems

His Holy Age

The historians and narrators have differed over his holy age. The following are some of :their views

[He died at the age of ۷۳.[۱۳ .۱

[He died at the age of ۶۳.[۱۴ .۲

[He died at the age of ۶۱.[۱۵ .۳

[He died at the age of ۶۰.[۱۶ .۴

[He died at the age of ۵۸.[۱۷ .۵

[He died at the age of ۵۶.[۱۸ .۶

[He died at the age of ۵۵.[۱۹ .۷

The narrators fully know that the Ima`m, peace be on him, died at the age of ۵۸. One of .the above-mentioned narrations indicates that

The Year of his Death

The historians differed over the year in which the Ima`m died. The following are some of :their views

[He died in the year ۱۲۷ A. H.[۲۰ .۱

[He died in the year ۱۱۸ A. H.[۲۱ .۲

[He died in the year ۱۱۷ A. H.[۲۲ .۳

[He died in the year ۱۱۶ A. H.[۲۳ .۴

[He died in the year ۱۱۴ A. H.[۲۴ .۵

[He died in the year ۱۱۳ A. H.[۲۵ .۶

These are some of the views the historians have mentioned. It is famous that Ima`m al-Ba`qir, peace be on him, died in the year ۱۱۴A.H.

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.The Moslems condoled Ima`m al–Sa`diq

The Moslems were full of sadness. So, they hurried to Ima`m al-Sa`diq, peace be on him, to condole with

him on the death of his father. Among the condolers was Sa`lim b. Abï~ Hafsa, who said: "I said to my companions: 'Wait for me. For I want to go to Abu` 'Abd Allah (al-Sa`diq) to condole with him on the death of his father.' I went to him and condoled with him and said to him: 'To Allah we belong and to Him is our return. By Allah, the one who used to say: 'Allah's Apostle, may Allah bless him and his family, said,' has passed away. He was not asked about what was between him and Allah's Apostle, may Allah bless him and his family. I have never seen the like of him." He Sa`lim added: "Ima`m Abu` 'Abd Allah (al-Sa`diq), peace be on him, kept silent for an hour. Then he turned to his companions and said to them: Allah, the Great and Almighty said: 'Some of My servants give part of a date "'.as alms. So, I will grow (the alms) for them, as they grow the foal

Then Sa`lim went out. He admired Ima`m Abu` 'Abd Allah (al-Sa`diq), peace be on him. Hence, he turned to his companions and said to them: "I have not seen (any person) more wonderful than this (Ima`m). We regarded as great Abu` Ja'far (al-Ba`qir), peace be on him, who used to say without any authority: 'Allah's Apostle, may Allah bless him and his family, said.' Abu` 'Abd Allah (al-Sa`diq), peace be on him, said to me without an [authority: 'Allah said.'"[۲۶

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Ima`m al-Sa`diq, peace be on him, took his traditions from his fathers, who took their .sciences from their grandfather, Allah's Apostle, may Allah bless him and his family

With this I will end my talk about the life of Ima`m Abu` Ja'far (al-Ba`qir), peace be on him. Before I turn this last page, I would like to underline that this book, thought comprehensive, has not encompassed the life of Ima`m al-Ba`qir, peace be on him. Rather, it sheds light on some of the aspects of his character. As for encompassing his character and recording his sciences, his wonderful wise sayings, and his excellent literature, they surely require a large encyclopedia. Before I see off gentle readers, I would like to thank my brother Shaykh Ha`di al-Qarashi for his valuable notes concerning the chapters of this book. In this connection, I would like to thank my son 'Abd al-Husayn, who encouraged me to serve the members of the House (ahl al-Bayt), peace be on them. It is an act of kindness to end my book with the following commandments of Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, to his student Mohammed b. Moslem: "Do not let the people deceive you (with vain hopes). For the affair will come to you without them. Do not let the day prevent so-and-so from you. For there is with you the one who counts against you. Consider not as small the good deed you do. For you will see it where it pleases you. Consider not as small the evil deed you do. For you will see it where it displeases you. Do good (to people). For the good deed erases the past sin. The fear of Allah is not in long ".worship. Rather, the fear of Allah is in refraining from the suspicion

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Footnote

[۱] Tadhkirat al-Khawa`s, p.۳۵۰. In Kashf al-Ghumma, vol. ۲, p.۳۲۲, it has been reported on the authority of Ima`m Ja'far al-Sa`diq, peace be on him, who said: [My father Mohammed al-Ba`qir, peace be on him, said:] "'Ali was killed at the age of fifty-eight. 'Ali b. al-Husayn died at the age of fifty-eight. I am fifty-eighty years old."

[۲] Biha`r al-Anwa`r.

[۳] Akhba`r al-Duwal, p.۱۱۱.

[۴] Biha`r al-Anwa`r.

[۵] Nu`r al-Abbsa`r, vol.۱۳۱. Ibn Tolo`n, al-A'imma al-Ithna` 'Ashar, p.۲۸۱.

[۶] Usu`l al-Ka`fi, vol.۱, p.۳۰۶.

[۷] Ibid.

[۸] Ibid.

[۹] Safwat al-Safwa, vol.۲, p.۶۳. Ibn al-Wardi, Ta`rikh, vol.۱, p.۱۸۴. Abi al-Fida`', Ta`rikh, vol.۱, p.۲۱۴. Ibn al-Jawzi, al-Muntazam, vol.۷ (photographed).

[۱۰] Biha`r al-Anwa`r, vol.۱۱, p.۶۲.

[۱۱] Usu`l al-Ka`fi, vol.۱, p.۳۰۷.

[۱۲] Al-Humayma was the name of a village outside Medina. 'Ali b. al-'Abba`s and his sons owned the village during the time of the Umayyad government. Ibn Tolo`n has mentioned that in his book, "Ta`rikh al-A'imma al-Ithna` 'Ashar, p.۲۸۱".

[۱۳] Safwat al-Safwa, vol.۲, p.۶۳. Ibn 'Asa`kir, Ta`rikh, vol. ۵۱, p.۳۹. Ibn al-Jawzi, al-Muntazam, vol.۷. Abi al-Fida`', Ta`rikh, vol.۱, p.۲۱۴. Ibn al-Athir, Ta`rikh, vol.۴, p.۲۱۷. Ibn al-Wardi, Ta`rikh, vol.۱, p.۱۸۴.

[۱۴] Abi Isha`q al-Shira`zi, Tabaqa`t al-Fuqaha`', p.۳۶.

[۱۵] Biha`r al-Anwa`r, vol.۱۱, p.۶۳.

.Al-Fa`khu`ri, Mukhtasar Ta`rikh al-Isla`m, p.۸۵ [۱۶]

Al-Shaykha`ni, al-Sira`t al-Sawi, p.۹۴. Ta`rikh al-Khamï~s, vol. ۲, p.۳۱۹. Safwat al- [۱۷] .Safwa, vol. ۲, p.۶۳

.Ta`rikh al-A'imma, p.۵ [۱۸]

.Al-Nafha al-'Anbariya [۱۹]

.Al-Fa`khu`ri, Mukhtasar Ta`rikh al-Isla`m, p.۸۵ [۲۰]

.Khalifa Khayya`t, Ta`rikh, vol. ۲, p.۲۳۶ [۲۱]

.Safwat al-Safwa, vol.۲, p.۶۳ [۲۲]

.Ibn al-Wardi, Ta`rikh, vol. ۱, p.۱۸۴. Abi al-Fida`', Ta`rikh, vol. ۱, p.۲۱۴ [۲۳]

p: ۳۴۰

[۲۴] Ima`d al-Dï~n al-Asfaha`ni, al-Busta`n al-Ja`mi'. Al-Nafha al-'Anbariya.' .Shadhara`t al-Dhahab, vol. ۱, p.۱۴۹

[۲۵] .Wajjdi, Da``'irat al-Ma'a`rif, vol.۳, p.۵۶۳

[۲۶] .Al-Shaykh al-Tu`si, al-Ama`li, p.۱۲۵

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities in .religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes .of people interested in reading, with various formats in the cyberspace

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(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

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replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

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relationship with similar centers-
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merely presenting scientific contents-
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.It's obvious that all the responsibilities are due to the author

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:Appreciation
We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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